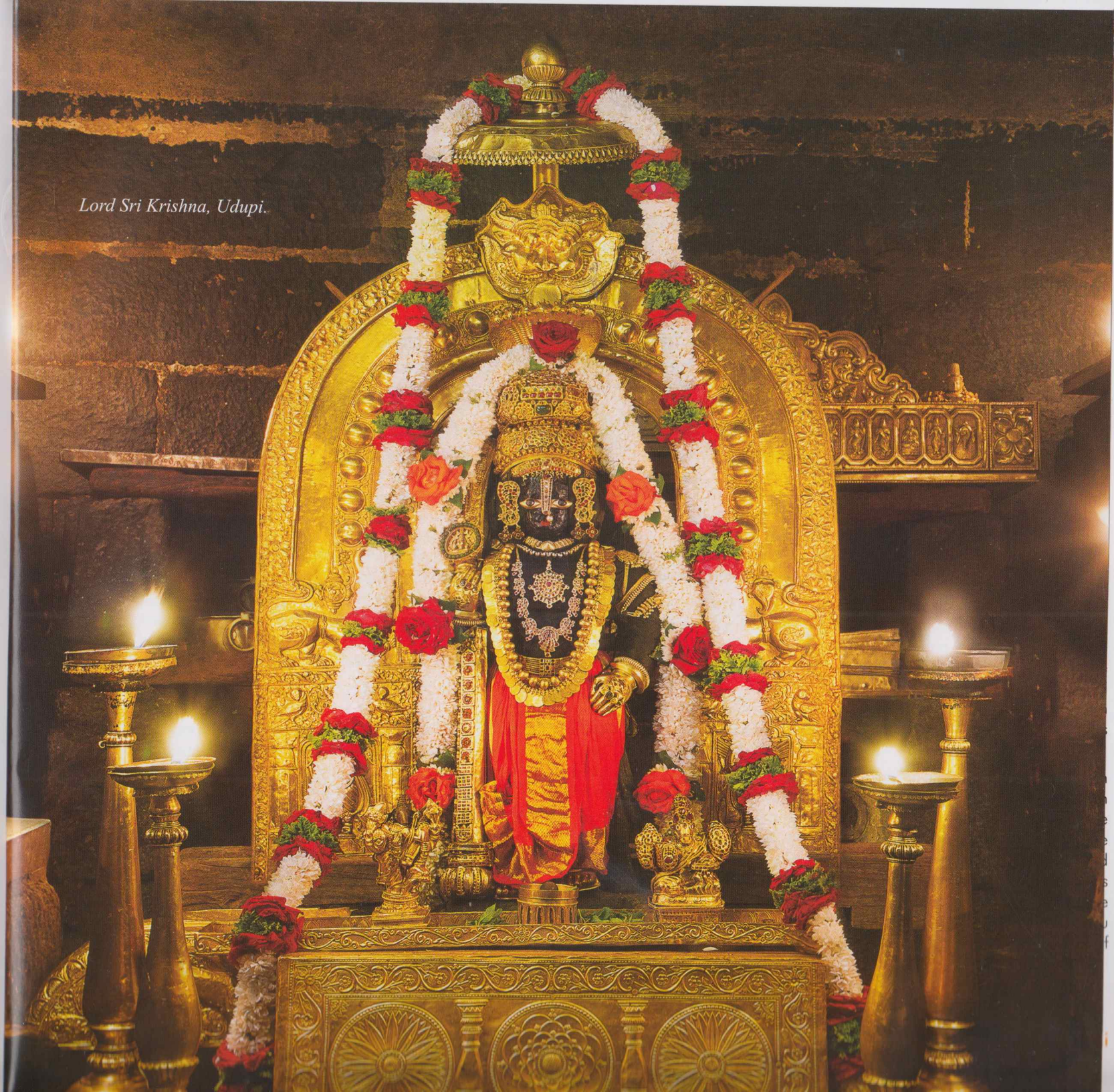
SRI SODE VADIRAJA MATHA AND ITS GLORY





Lord Sri Krishna, Udupi.

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Editor	-	**Dr. GURURAJ K. NIPPANI** Associate Professor (Retd.) Veerashaiva College, Bellary.
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LOKARPANE and SAMARPANE

This book is released by H.H. SriVishwavallabhatirtha Swamiji on 14-8-2015 at Sode and consecrated at the lotus feet of Lord Trivikramatmaka Hayavadana abiding in the lotus heart of Sri Vadirajamuni.

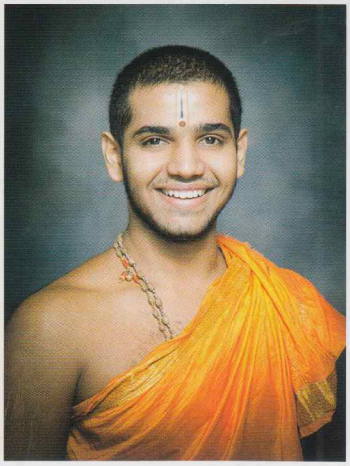
॥ श्रीपतिर्मानदो नः ॥

श्रीमध्ववादिराजौ विजयेते । । श्रीभूतराजाय नमः

श्रीविश्ववल्लभतीर्थाः पीठाधिपतयः, श्रीसोदेवादिराज मठः, उडुपि

– अनुग्रहवचनम् –

व्यासाय भवनाशाय श्रीशाय गुणराशये । हृद्याय शुद्धविद्याय मध्वाय च नमो नमः ।
मायीभवैरिणे माध्वराद्धान्तवनचारिणे । वचोनखरिणे वादिराजकेसरिणे नमः ॥



The holy land Bharata is a leading centre of rich tradition of culture and heritage. The treasure of culture and heritage has its roots in ancient sacred texts i.e. Veda, Upanishads, Smritis, Ramayana, Maha-bharata, Purana etc., The ancient sages, who were the seers of truth, preserved this vast literature and blessed the generation. They lived with nature and worshipped it. They had the shelter in caves, leaf huts etc. Since they enjoyed the realisation of Cosmic Truth they surpassed the mundane hardships. They roamed about this holy land and sanctified it. They used to initiate the holy texts to the qualified. Thus, the sages accomplished this academic goal in their holy shelters (Ashramas) and also elsewhere. Gradually the generation of qualified felt the need of academic initiation and hence flocked to the Ashramas voluntarily. Then the holy shelters (penance grooves) became the renowned learning centres. The contribution of these centres is significant in all respects.

When the number of such centres increased, there occurred amalgamation for meticulous transaction. The number of pupils also got increased. Along with studies, there started distinct practice of observance. Each learning centre systematised the learning and mode of observance and thus sustained its individuality. Thereafter, such centres were replaced by Mathas. There came the founder of that institution who was also reckoned as the expounder of the doctrine of particular system. To continue the propagation of doctrines and noble observance, the founder nominated qualified disciples for the purpose mentioned above.

Sri Madhvacharya, founder of Dvaita system of school and expounder of Dvaita doctrines ordained some disciples and nominated them as incharge of Mathas. He entrusted to them the responsibility of the continuation of practice of noble observance and propagation of the Dvaita doctrine. Among all Mathas, Sri Sode Vadiraja Matha (then known as Kumbhasi Matha) has the adorable and glorious history to its credit. The Matha has been rendering the yeoman's service to the cause of propagation of Siddhanta and unbroken observance. The Matha has not lagged behind to respond to the social issues as a matter of obligation. All the pontiffs, starting from Sri Vishnutirtha – the founder of the lineage, have contributed to various fields. The crest jewel of the lineage Sri Vadirajatirtha has enriched the dignity at higher rank by his mystic power and extra ordinary contribution. Being Latavya Ruju god incarnated, Vadiraja showed the noble path to the world of qualified souls to set themselves free from mundane worries. Even other saints of this lineage, endowed with godly characteristics, readily came forward to help the whole of mankind.

All of them enjoyed the reward and recognition for the services rendered. With safeguarding the greatness of tradition, Matha realised the timely need and also accorded the importance to the modern education. Matha has the rich collection of rare manuscripts. The credit in this respect goes to our Guru Sri Vishwottamatirtha. Now preserving of manuscripts and publication are taken up by the Matha. Matha is providing better facilities at its branches for devotees.

So far, such glorious history of this Matha has not been made known to the public especially to the group not knowing Kannada. When we asked Dr.G.K.Nippani to prepare the script in this respect, he collected the material related from different sources. He held the discussions with us and got the doubts cleared. Dr.Nippani has tried his best to put the things with historical perspective. We hope that this work will definitely furnish reliable information of our Matha. We pray Lord Hayavadana, Bhuvaraha, Vedavyasa, Madhva-Vadirajaru and Bhutarajaru to bless the author and readers with the wealth of pure knowledge and devotion.

With Narayanasmaranas

Sri Vishwavallabhatirtha Swamiji

PUBLISHER'S NOTE :

We are extremely happy to present this volume in the hands of faithful devotees. It is published from 'Srimadvrindavanacharya Samshodhana Hagu Prakashana Kendra' an affiliated institution of Sri Sode Vadiraja Matha. In the Madhva cult, Sri Sode Vadiraja Matha entertains magnanimous greatness. But, many people are not knowing the greatness of the lineage. The rich tradition of customary observance and service rendered are really praise worthy and noteworthy. Even the contribution of this Matha excels in all respects. The present revered Swamiji of Sri Sode Vadiraja Matha Sri Vishwavallabhatirtharu made up his mind to bring out such publication which could apprise the devotees of the greatness of this Matha. Accordingly H.H.Swamiji asked Prof. G.K.Nippani to prepare the volume (text). At the instruction of H.H.Swamiji, Nippaniachar collected the relevant material from different sources and did the work entrusted with care and concern. We sincerely offer thanks to H.H. Swamiji Sri Vishwavallabhatirtharu for his blessing inspiration and timely help. We thank Dr. Nippaniachar for having completed this work for publication.

We thank Chithramitra, Girish, Durgaprasad, Printer, Guruduth Kamath, Astro Mohan. We also thank K. Viprendra Bhat.

Sri. P. Srinivasa Tantri

On behalf 'Srimadvrindavanacharya Samshodhana Hagu Prakashana Kendra'

Diwan, Sri Sode Vadiraja Matha, Udupi.

||SRISHO VIJAYATE ||

MY SAYING :

A few months ago, H.H.Sri Vishwavallabhatirtha Swamiji of Sri Sode Vadiraja Matha gave me a copy of written material and asked to prepare the script detailing the glory of Sri Sode Vadiraja Matha. That copy was originally written by Vidwan Sri Adde Vedavyasachar in the year 1964. The written material was related to the lineage of Sri Sode Vadiraja Matha. In the year 1993, I had furnished some information about the lineage in voluminous work 'Bhavisameera Srimadvadiraja gurus-arvabhaumaru' – an edited bio-graphical work. But, that was not elaborate one. At that time the information was also gathered from the descendents of Jamakhandi Vadirajacharya – a competent authority in the Rujutva of Vadiraja. I did sincere efforts to collect information from other sources also (H.H.Sri Vishwottamatirtha Swamiji, Sri.H.Subbarao Mysore, Sri. Ramacharya Joshi Belagavi, my father Sri. Krishnacharya, Udyavara Mukhyapranacharya Udupi, Srishadasa Udupi). The copy of written material mentioned above supplied some additional information. Guru Sri Vishwottamatirtha also used to spell out the greatness of Parampara many a times with valid evidence. Referring to the Kaifiat, the information, available in 'Udupi Ashtamathagala Guruparampara' is not totally acceptable for it is, in many places, not agreeable to the bio-graphical works and authentic details of tradition and others. Moreover, this information is incomplete in many respects.

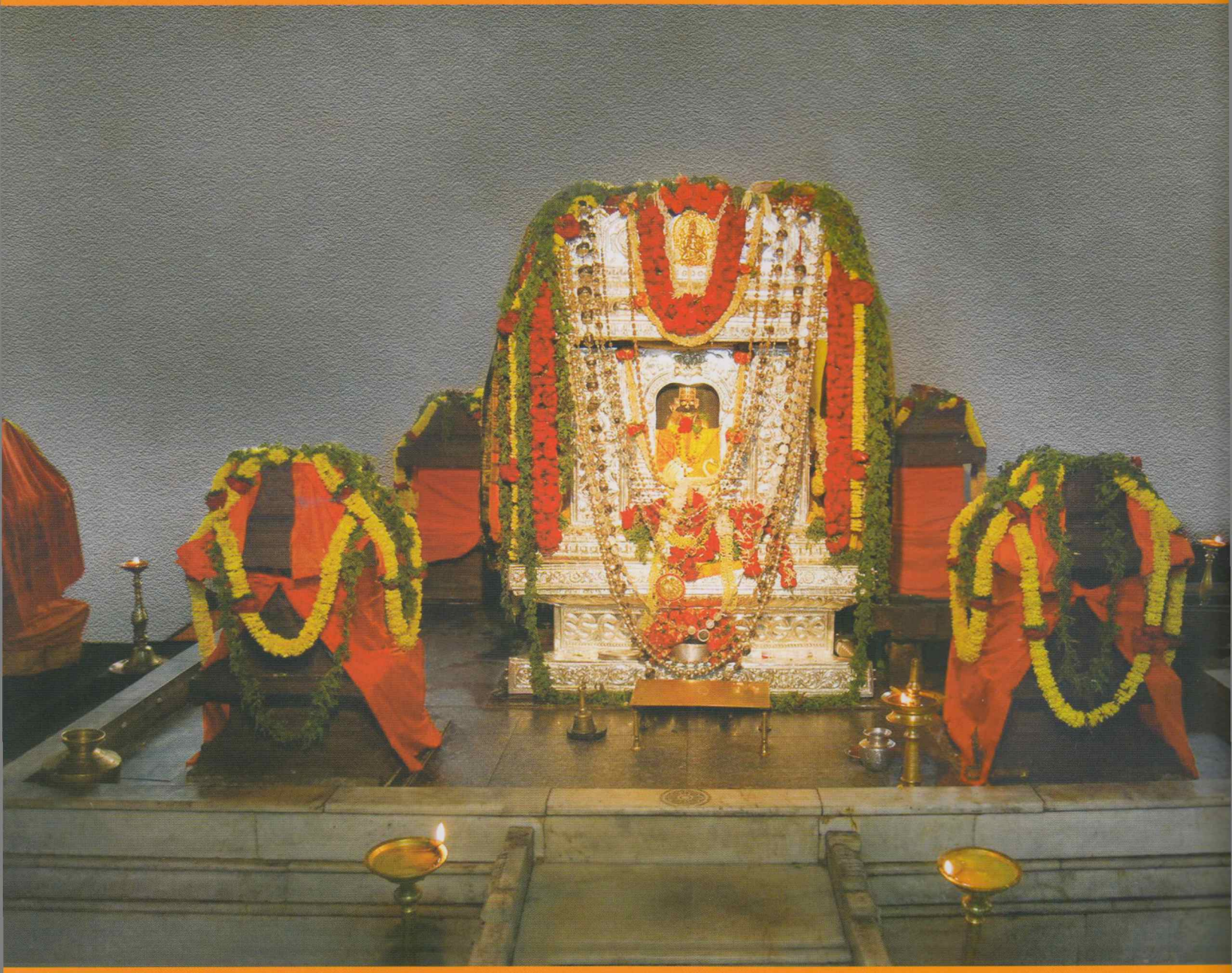
While preparing the present script, I have tried my best to gather the information from different sources. I have also left off many contents that do not bear any validity and also seem to be detrimental to the authentic details available in the Parampara. A Parampara or Matha is an institution that owns unbroken continuity. It is also a physical entity where culture mixed with heritage gets reflected and appears to be in tangible form i.e., customary practices etc., It is an abode where the current of ancient wisdom has the supporting basin to flow. It is like a location of mirror where the ideals of life of great personalities are well reflected. It is a store house where sublime thoughts of wise get reverberated and rewarded. Matha is the treasure house of invaluable documents. It is the dwelling home of spiritual solace. It is also a disciplined centre of sacred learning. Matha is a serene spot of sanctity. It is room for realisation. Matha represents the unriven tradition of thought and practice.

Sri Sode Vadiraja Matha in this fitness owns wonderful history and rich succession. All the saint-seers of this Parampara were endowed with mystic eminence and undaunted scholarship. All of them played the significant role in the right propagation of 'Tattva'. Their practice of observance was virtuous and ideal. Fulfilling the conditions of social obligation, all the pontiffs of Sri Sode Vadiraja Matha became boon to the society. Being the champions in scholarly debate, they vindicated the doctrine of difference on solid grounds. Graced with the unique power of penance, they rescued the crowd of all cadres from sufferings and crisis. Every pontiff of this lineage sustained his individuality. Every one enriched the stature of the Parampara and contributed to the flourishing state of prosperity. Vadiraja, an everlasting dazzling star, tops the succession by his excelling academic and mystic personality. Next to Madhva, he is applauded as matchless and unequalled. He is also evidently acclaimed as Latavya Ruju god.

I do recall with due regard and reverence H.H. Sri Vishwo-ttamatirtha Swamiji a prime and everlasting blessing source of inspiration to all walks of my life.

While preparing this script, I am blessed with timely guidance and valuable assistance by H.H. Vishwavallabhatirtha Swamiji. I, with great pleasure and deep sense of gratitude, offer salutations to revered Swamiji for having given me this rare opportunity of rendering devoted service (Seva). I thank Vidwan P. Srinivasa Tantri, Diwan Sri Sode Vadiraja Matha for getting it published. I also thank Jamakhandi family and Sri Girish Bellary and others for their timely and needful help.

Dr. GURURAJ K. NIPPANI



The holy presence of Panchavrindavanasannidhi of Bhavisameera Sri Vadirajatirtharu, Sode

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The statue of Lord Hayagriva. The two stone sandals of Sri Vadirajatirtha. The stone seat where Sri Vadirajatirtha performed rigorous penance. The pounding vessel for preparing Naivedya. (Sri Vedanidhitirtha got all this inscribed.)





SRI SODE VADIRAJA MATHA AND ITS GLORY
INTRODUCTION

SRI SODE VADIRAJA MATHA AND ITS GLORY: INTRODUCTION



The lives of human beings are generally routine in nature, during most part of their life span, without much change in their daily work. It is therefore natural for people to aspire and try for happiness, peace and all possible worldly comforts during their life time. They get attracted by and inclined towards objects of enjoyment. But like day and night, there also exist sorrow, pain, fear, uncertainties, difficulties etc, which affect everybody at one time or other, with variable degrees. They cannot be avoided completely by anybody. These negative aspects cause mental disturbance and affect the peace of mind. The people struggle for solutions, sometime without desired results. Then the belief in God, Who is considered to be omnipresent, omniscient and omnipotent assumes greater importance. Craving for solace, solutions and peace, the people seek the blessing advice of learned scholars and sages. In bygone days, the saint scholars used to live in the secluded places like Ashrama, temple, Matha and others. With the power of austerity, they tried their best to help and rescue the mankind from mundane worries and sufferings. They alarmed the world about the evil results of deep involvement in worldly pleasures and enjoyment. They cautioned about righteous and unrighteous paths and urged to follow righteous path for the benefit in this life and the life hereafter. They used to preach the essence of sacred lores – Veda, Upanishads and others and showed the noble path of worship of the Lord and other deities with pure devotion. Thus, these centres became the abodes of blessing solace to grief stricken beings.

Later on, these centres were replaced by Mathas. Mathas were the religious centres headed by a Sanyasin with learned scholars and learning pupils. Belonging to one or other cult, Mathas have been playing an important role in continuing the teaching-learning process of sacred lores and preserving the culture and heritage. The saint scholars of theistic and atheistic schools established some Mathas to propagate the doctrines of their schools and promote the cultured tradition.



The view of Sri Krishnamatha, Anantheshwara, Chandramouleshwara temple, Brahmaratha and other chariots.


SRI MADHWACHARYA

SRI MADHWACHARYA



SRI MADHWACHARYA (the idol at Pajaka)

Among theistic schools, Madhvacharya occupies key position of repute with regard. The greatness of Madhva is well glorified in the Sumadhvavijaya of Narayana Pandit. His adorable glory is also narrated distinctly in Madhvavilasa, Sampradaya Paddhati, Vayustuti and others. Others include various Stotras, Padas, Suladis etc. All this narrative exposition owes the original source in Vedic literature especially in Puyamana and Pavamana Suktas. According to the prime evidence, seen in this authority, Madhva is held as the third incarnation of god Vayu. Born of pious couple Madhyagehabhat and Vedavati at holy place Pajaka in the present Udupi district of Karnataka, Madhva took Samnyasashrama from Achyutaprekshatirtha. He then became the successor of the pontificial lineage, started from Hamsa formed Supreme Lord. He did many miracles in his childhood and youth days. He was the first to go to Urdhvabadari and fortunate to have the holy Darshana of Lord Vedavyasa and Narayana. Receiving choicest blessings from them, Madhva wrote 37 works and dictated others which have been well known as 'Sarvamula'. Madhva, being visible, is present in Urdhvabadari and invisibly present at Udupi and elsewhere. It is because of his gracious divine presence in all pontiffs of different lineages (Paramparas) and other saint scholars, they have become mystic champions and leading propagators of the Siddhanta.

अदृश्यो रौप्यपीठेऽस्ति दृश्योऽस्ति बदरीतटे ।

Madhva propounded the doctrine of difference. The difference lies between Supreme Lord, material and souls. All these three are different and distinct from each other. In respect of material and souls, there exists internal reciprocal difference. And this difference is marked with gradation. Lord Brahman is absolutely Complete (Poorna) in all respects, eternally liberated and hence has no bondage of Samsara. He is an embodiment of limitless meritorious attributes. And hence, He is ever free from defects. Jada too has no bondage of Samsara. The bondage of Samsara stands concerned to only Jivas. Moksha or complete liberation can be attained through the Lord's grace only. Pure devotion (Bhakti) is the

only and chief means to secure Lord's grace. Madhva is fair, impartial and just in this respect. He never imposes self-fabricated options and opinions on others. He fairly gathers prime import of all original Shastras with evidence and shows non contradictory theme and import of them through scholastic observation and just reconciliation. The commentaries and other treatises unveil the essence of Shastras that bear the validity of universally acceptable experience.

This is the unique feature of Madhva's outstanding contribution. As Madhva gave an adorable way for sublime thought of inquiry into truth, he also blessed the world with noble code of observance (Sadachara). Madhva set up a separate Matha in Udupi and installed a Saligrama statue of Lord Krishna. He worshiped Lord Krishna for many years. Madhva also gave icons for daily worship to his pupils comprising Sanyasins and others. Thus, the way of sublime thought got appeared into the practice of noble observance. Madhva ordained some qualified souls into Samnyas-ashrama. They were Vishnutirtha, Padmanabhatirtha and others. He nominated eight celebrate monks and entrusted to them the worship of Lord Krishna and propagation of Siddhanta. He also made his pupils (Shishyas) as champions in propagating the doctrines of Dvaita system.

कृष्णप्रतिष्ठां यश्चक्रे चक्रे शिष्यान् नवान् नव ।
विस्तारयामास भूमौ तत्वं तत्वविदग्रणीः ॥

हद्गमध्वस्य कृपया तच्छिष्याणां परम्परा ।
पराभाव्य परान् सर्वान् दूरिकृत्य दुरागमान् ॥

अद्यापि शास्ति सत्तत्वं मध्वोऽसौ विजयतेतराम् ॥

– सरसभारती विलासः ।

The decent and worthy tradition of pure, pristine and right knowledge and also refined observance are blessed by Madhva to the whole of mankind. Thus, the favour shown by Madhva to the world of qualified souls is unique and incomparable. In this respect, everyone has to be ever indebted to Madhva for his boundless merciful compassion.



MADHWAPEETHA



MADHWA SAROVARA, Udupi

HIERARCHY / LINEAGE OF SWAMIJIS OF SRI SODE VADIRAJA MATHA

HIERARCHY / LINEAGE OF SWAMIJIS OF SRI SODE VADIRAJA MATHA

In the hierarchy started by Vishnutirtha, there flourished a number of great personalities of repute. All saint pontiffs of this Matha are well equipped with decency and discipline of Samnyasashrama. The discipline became one with inner worth and that has elevated the dignity of sagic personality. Their devotedness towards learning and agreeable practice refined the knowledge with clarity. Their dedication to worship the Lord and others became the powerful instrument to secure choicest blessings. Their sincerity in service represented the essentiality of honesty and ideology. The faithfulness of them promised hope of success in achievement. When the crest jewel of this lineage Sri Vadirajatirtha graced this pontificial seat, it was named after him. Since then, the Matha has been popularly known as Sri Sode Vadiraja Matha.

The saint pontiffs, who graced the pontificial seat of Sri Sode Vadiraja Matha, are as follows

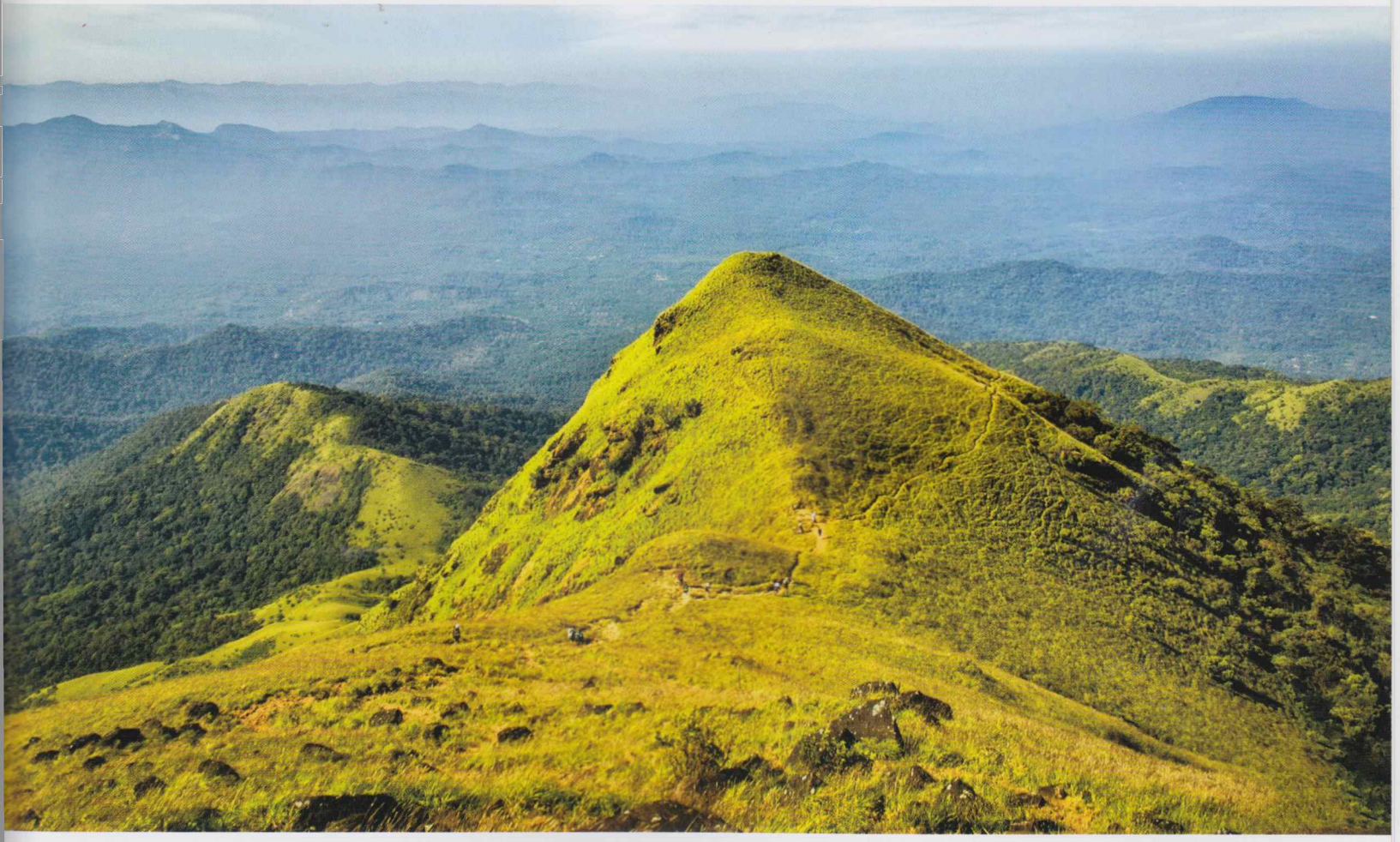
Madhvacharya
Vishnutirtha
Vyasatirtha
Vedyatirtha
Vedagarbhatirtha
Vareshatirtha
Vamanatirtha
Vasudevatirtha
Vedavyasatirtha
Varahatirtha
Vedatmatirtha
Vishwavandyatirtha – I
Ratnagarbhatirtha
Vedangatirtha
Vidyapatitirtha
Vishwavandyatirtha – II
Vishwatirtha
Vitthalatirtha
Varadarajatirtha – I
Vagishatirtha
Vadirajatirtha
Vedavedyatirtha
Vidyanidhitirtha
Vedanidhitirtha
Varadarajatirtha – II
Vishwadhirajatirtha
Vadivandyatirtha
Vishwavandyatirtha – III
Vibudhavaryatirtha
Vishwanidhitirtha
Vishwadhishwaratirtha
Vishweshatirtha
Vishwapriyatirtha
Vishwadhishatirtha
Vishwendratirtha
Vishwottamatirtha
Vishwavallabhatirtha
(Present Pontiff)



This is the holy spot where Sri Madwacharya disappeared from human sight
Anantheshwara Temple, Udupi

BRIEF PARTICULARS AND ACHIEVEMENTS OF ALL 36 SWAMIJIS OF THE MATHA

BRIEF PARTICULARS AND ACHIEVEMENTS OF ALL 36 SWAMIJIS OF THE MATHA



Kumara Mountain View at Subramanya-The place of entry by Vishnutirtha

1) Sri Vishnutirtha :

Vishnutirtha was younger brother and direct disciple of Madhva. He was foremost among all. Madhva happened to be an embodiment of rich knowledge where as his brother Vishnutirtha was well known as a unique treasure of Vairagya (detached attachment). It was nothing but the Vairagya got incarnated into tangible form of Vishnutirtha. Vishnutirtha served his parents devotedly in person. After the demise of parents, he approached Madhva residing in Vishnumangala for Chaturmasya and begged him for Samnyasashrama. Since it was the period of Chaturmasya, Vishnutirtha was not given Samnyasashrama there. He was asked to go back to Pajaka. Renouncing food and relaxation, Vishnutirtha awaited Madhva's arrival like Bharat for Rama.

परिव्राज्यं प्रार्थयन्तं पादानम्रमिमं मुहुः ।

– – –

न जघास न सुष्वाप न जहास स धीरधीः ।
समयार्थी स्मरन् ज्येष्ठं रामं रामानुजो यथा ॥

– म.वि.

After the expiry of Chaturmasya period, Madhva came to Pajaka and with immense pleasure and affection blessed Samnyasashrama to his brother. He named him as Sri Vishnutirtha. He taught him the secrecy and prime essence of sacred texts.

विरक्तं विषयान् भुक्त्वा व्यधान्मध्वोऽनुजं यतिम् ।

– म.वि.

With heartfelt blessings of Madhva, Vishnutirtha became an undaunted scholar. He got totally involved in learning and teaching of lores.

श्रवणेनानुवादेन मननेनावृथाऽकरोत् ।
कालं वेदान्तशास्त्रस्य वेदान्तगुरुसोदरः ॥

– म.वि.

Vishnutirtha was an eminent orator and was endowed with rich spiritual power of rare kind. He was the most dedicated practioner of spiritual discipline. Vishnutirtha went to Harishchandra mountain and engaged in deep and rigorous austerity. He was grown up with unique mystic powers. The vow of fast observed by him was extra ordinary and it was beyond the reach of others. He gave up regular food and used to sip the Panchagavya once in five days. He then also renounced that sipping and resorted to take only a few dried leaves or small quantity of water. With fully controlled breathing, Vishnutirtha used to meditate on Indwelling Lord and accomplished the realisation of that form. Even the gods wondered at the peak achievement of Vishnutirtha with regard to his fruitful fulfilment.

धन्योऽसौ सिद्धिमापेमां सोऽमरैरित्यलाल्यत ।

– म.वि.

As there was resemblance in the personality of Madhva and Vishnutirtha, once the inmates of Udupi seeing Vishnutirtha, felt the blessing presence of Madhva.

कृत्स्नज्ञं कृपया स्वेषु सप्राप्तं मेनिरे प्रजाः ।

– म.वि.

The merciful favour, shown to Vishnutirtha by Madhva, is boundless, secret, inexplicable and inrecognizable.

मध्वानुजे मध्वनाथो यं प्रसादं व्यधात्तदा ।
स चित्ताविषयत्वाद्वा गोप्यत्वाद्वा न वर्ण्यते ॥

– म.वि.

It is widely known that Vishnutirtha has authored some works like Samnyasapaddhati, Shravanadwadashinirnaya, Vishnupanchakanirnaya, Panchasamskarasangraha and others. He had two pupils namely Vyasatirtha and Aniruddhatirtha. The hierarchy, continued by Vyasatirtha, is presently well known as Sri Sode Vadiraja Matha and the hierarchy advanced by Aniruddhatirtha is famous as Subrahmanya Matha. Madhva blessed the icons of Bhuvaraha and Abhedyasamputa to Vishnutirtha. Later on, Vishnutirtha presented the Bhuvaraha icon to Vyasatirtha and Abhedyasamputa to Aniruddhatirtha. The Bhuvaraha icon is an unique styled one where Bhuvaraha rests on the hood of a serpent with Bhudevi sitting on the left thigh of the Lord. The Lord appears to be pleased and eager to grant merciful bliss to his consort. By virtue of unique Mahima of Vishnutirtha, the lineage was, then named after him. Later on, it was also known as Kumbhasi Matha.

Vishnutirtha specially got involved in the adoration of

Hayagriva formed Lord. He worshipped an icon of Hayagriva with due reverence and later on, he gave it to Sri Vadirajatirtha when the latter visited the cave of penance in Harishchandra mountain. Since then, that icon is being worshipped daily in the lineage of Sri Sode Vadiraja Matha by all pontiffs. Vishnutirtha had not left his mortal body. The tradition and ancient documentation confirm the fact that he is still alive and is doing rigorous penance in the Kumara mountain of Western Ghats near Kukke Subrahmanya. After the completion of one thousand years by divine calculation, Vishnutirtha, at the instruction of Madhva, will come down and uncover the copy of 'Sarvamula' works kept underground at Kadtil. He is blessed with rare and rich opportunity of rightly re-establishing and propagating the Dvaita Siddanta.

स्वानुजं विष्णुतीर्थं च तपसा धूतकल्मषम् ।
प्रेषयिष्यति सत्तत्त्वकथनाय कलौ किल ॥

– स.भा.वि

The tradition records (Sri Sode Vadiraja Matha) that the full moon day (Poornima) of Pushya month is the day on which Vishnutirtha resorted to the Kumara mountain alive. With the grace of Lord Vedavyasa, enjoying close and explicit resemblance of Madhva, getting involved in rigorous penance without the adverse effect of old age and demise, obtaining lovely and blessing kindness of Madhva in abundance and becoming an officiating authority in propagating the Siddhanta etc, Vishnutirtha is known as one of Rujugods by tradition.

2. Sri Vyasatirtha :

Sri Vyasatirtha was the direct disciple of Sri Vishnutirtha. He was an undaunted scholar and a great poet. He was famous in the line of sages. Vyasatirtha was an affectionate pupil like lovely child to Madhva and Vishnutirtha. He was worthy of enjoying the heart felt kindness and receiving the choicest blessings of Madhva. Vyasatirtha played an important role in Madhva's unique and outstanding game of intellectual and scholastic excellence with poetic skill.

कवीन्द्रतिलको विद्वच्छेकरः तापसाग्रणीः ।
मध्वकेली शुकोऽस्याभूत् शिष्यो व्यासपदाश्रयः ॥

He was virtuous and lucky in worshipping the adorable icons of the hierarchy in glorious manner. The great scholar and poet Vyasatirtha might have authored some works, but none of his works is found till today. He entered the holy tomb in the year 1327 A.D.

3. Sri Vedyatirtha :

Receiving Samnyasashrama from Vyasatirtha, Vedyatirtha, being a great scholar, got engaged always in learning-teaching process of Shastras. Following the instructions of his Guru, he carried out the daily observance in a fruitful manner and worship on a grand scale. He travelled this holy land on sacred pilgrimage and delivered the good advice to the honest. Thus, he uplifted the qualified souls from mundane worries. He entered the holy Vrindavana in the year 1336 A.D. The period of his pontificial incharge of Vedanta empire was 9 years.

4. Sri Vedagarbhatirtha :

Sri Vedagarbhatirtha was famous for knowing the secrecy of Mantras. In return of his good deeds he obtained the fulfilment (Siddhi). By virtue of that he, many times, saved the grieved from sufferings. He became famous and popular by putting the prescribed norms into practice with dedication. He entombed in the year 1346 A.D in the holy Vrindavana. His period of pontifical incharge of Vedanta empire was 10 years.

5. Sri Vareshatirtha :

Sri Vareshatirtha studied the 'Sarvamula' works of Madhva with utmost dedication. His command over many works was commendable. And because of this it was possible for him to deliver the lectures fluently on those great works. All works were learnt by heart. Hence, he succeeded in propagating the Siddhanta on firm footing. He travelled far and wide and conveyed the true import of Shastra to the pious mass. Sri Vareshatirtha breathed his last in the year 1354 A.D. His period of incharge was 8 years.

6. Sri Vamanatirtha :

After getting initiated into Samnyasashrama, Sri Vamana-tirtha, with agreeable retinue, went on pilgrimage and paid visit to all holy centres. He had high regard and keen interest in Bhagavata purana and hence he was regularly giving speeches on that great work. Reciting the Bhagavata-shlokas with his sweet note, he could make the crowd of devotees to float into the stream of devotion. It is learnt that Vamanatirtha, although having not attained the old age, nominated his successor. He ended his mortal life in the year 1362 AD. He was incharge of pontificial seat for 8 years.

7. Sri Vasudevatirtha :

Continuing the rich tradition of worship and prescribed course of observance, Sri Vasudevatirtha used to teach and give thoughtful lectures on the Brahmasutrabhashya of Srimadhvacharya. He showed keen interest and devoted inclination towards that work as it has been regarded as a replica or an image of presence of Madhva. The whole text was in his tongue of memorisation. Major part of his life was spent in the holy presence of Lord Krishna at Udupi as he was not much interested in touring. He entered the holy tomb in the year 1369 A.D. The period of pontificial incharge was 7 years.

8. Sri Vedavyasatirtha :

Sri Vedavyasatirtha, being matchless scholar, was a great debater. He was always at forefront in debating with opponents. While refuting the tenets of opponents he could quote the statements spontaneously from their works. With the choicest blessings of SriHari-Vayu-Guru, Vedavyasatirtha excelled and shined in debates and discourses. He had the good deal of mastery in Shankarabhashya and other works also. The year of his Vrindavanapravesha was 1377 A.D. Vedavyasatirtha enjoyed the pontificial incharge of Vedanta Empire for 8 years.

9. Sri Varahatirtha :

Sri Varahatirtha was direct disciple of Vedavyasatirtha. He was always getting engaged in the performance of Japa (muttering prayer) and Tapa (penance). Endowed with deep Yogic power, he preferred to have the pleasure of deep meditation like a great Yogin. He was liking to be in lonely place always. Varahatirtha was blessing the fruit of his Tapas to the faithful devotees. He nominated his successor to the hierarchy while he was middle aged and handed over him the responsibility. He entered the holy tomb in the year 1386 A.D and his period of pontificial incharge was 9 years.

10. Sri Vedatmatirtha :

During 14th century, Vedatmatirtha, the successor in the hierarchy of Sri Vishnutirtha was more popular. The tradition records that he was well versed in Veda and Vedangas. He was also a great poet. He might have contributed some works. But, other than 'Kavikarnamrutam' no other work in his name is available. The 'Kavikarnamrutam, is the commentary on 'Vayustuti' of Trivikrama Panditacharya. This commentary work brims with poetic talent and grammatical skill of Vedatmatirtha. It is learnt that Vedatmatirtha might have also written commentary on 'Nakhastuti' of Madhva. The work

'Kavikarnamrutam' was published. Sri Vedatmatirtha entombed in the year 1398 A.D. His period of incharge of pontificial seat was 12 years.

11. Sri Vishwavandyatirtha - I :

The Ashramanama as Vishwavandyatirtha was fruitful and agreeable in all respects. The personality of Swamiji was multi faceted. He was highly learned and well experienced in both i.e. Shastric fields and worldly affairs. He was the master of all lores and arts. Many a times, he took active part in scholarly debates and defeated the opponents through advanced arguments. At the time of debate and discourse he could make everyone stunned by giving stock and sample reply to the point immediately. Vishwavandyatirtha entered the holy Vrindavana in the year 1422 A.D. His period of pontificial incharge of Vedanta Empire was 24 years.

12. Sri Ratnagarbhatirtha :



Sri Ratnagarbhatirtha -Narala (Moolavrindavana)

Sri Vishwavandyatirtha ordained a qualified student as his successor and named him Sri Ratnagarbhatirtha. Ratnagarbhatirtha studied Veda, Vedanga and Vedanta under his Guru and became a matchless scholar within a short period of time. He was an inestimable Yogin who received Lord's choicest blessings by worshipping and adoring Him through the means of supreme meditation. Living in naturally attractive, pleasing and secluded place Narala, near Ganjimatha in Mangalore Taluk, he did severe penance. With extra-ordinary power of Yogic discipline, Ratnagarbhatirtha used to go up in the space for more than



Varahapushkarini (where the reflection of Lord Varaha can be seen)

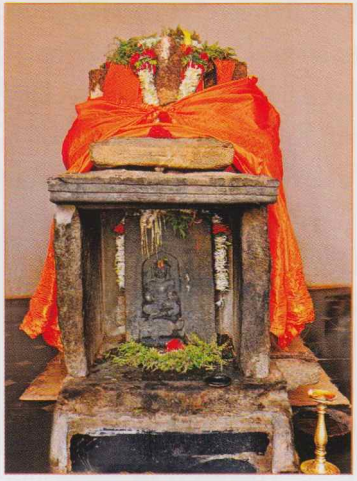
hundred feet and perform the Tapas. It was his daily routine and easily accessible work. By the impact of his rigorous Tapas, the cruel beasts of that region gave up their born enmity mutually. When the king of Chowt family of that region was attacked by his enemies and outcast of his kingdom, he, while fleeing away, surrendered to Swamiji and sought refuge in him. Swamiji, being kind enough reached the top of the hill with king and asked him to cover his one eye with butter. Swamiji, being the worshipper of Bhuvaraha form of Lord, meditated on that form and blessed the king with Darshana of the Lord. He also earnestly prayed the Lord for King's safety. Lord Varaha assuming many forms destroyed enemy force and saved the aggrieved king and others. The seer made an appeal to Bhuvaraha Lord to save that part of the kingdom from scarcity of water. Varaha Lord moved from top to bottom of that hilly region reaching the valley of river basin. Surprisingly the water sprung up profusely and flowed down through the route of Lord's movement. The king being very much pleased and blessed, gifted the vast land of that region to Ratnagarbhatirtha. There is a small pond on the top of that region, where sufficient water is seen flowing even during

summer. As a memorial to this incident, even now the reflection of the image of Varaha is seen in that pond. This spot of Narala is also well known birth place of Sri Bhutarajaru. Sri Bhutarajaru, in that region, is popularly known as "Naralattaya".

Sri Ratnagarbhatirtha lived in Narala for many years. It is said that Ratnagarbhatirtha departed from his mortal body with the help of self Yogic power when his Guru was still alive. Therefore, it could be understood that Ratnagarbhatirtha entombed prior to 1422 A.D. The holy Vrindavana and surrounding area of this place brims with nature beauty. It happens to be more agreeable and cherishable spot of rare concentration for deep Yogic practice and Shastric studies. The reference available in ORI Mysore states that there is a commentary on Mahabharata Tatparyanirnaya written in the name of Sri Ratnagarbhatirtha. (See: Udupi Ahshtamathagala Guruparampara– Dr. Prabhanjanachar Vyasanakare P.118)

13. Sri Vedangatirtha :

In the lineage of Vishnutirtha, Vedangatirtha happened to be a great author prior to Vadirajatirtha. He took Samnyasashrama from Vishwavandyatirtha and studied Veda-Vedanga-Vedanta and other lores under his Guru and gained enormous knowledge in them. With this treasure he made his Ashrama name fruitful and rewarding. He fairly continued the unbroken convention of observance with dedication. Vedangatirtha authored some works that include commentaries, glosses and independent works. He devotedly engaged in learning – teaching of lores even when he was on pilgrimage. During his tenure, Matha excelled with towering fame and name. Sri Vedangatirtha entered the holy Vrindavana in the year 1441 A.D in Bilagi near Siddapur in Sirsi Taluk. The Vrindavana is situated on the bank of Soma river(Aghanashini). Later on adjoining to that Vrindavana, Sri Vadirajatirtha kept underground a set of all his works. On that, he installed the statues of Lord Vedavyasa, Hanuman and Garuda. In the last century, Sri Vishwottamatirtha carried out historical renovation of that spot. The sacred and secluded spot of Sannidhi does appear with pleasant scene of nature and confer the peace of mind. It pushes the qualified mass a step ahead to gain the rich experience of inner worth bliss. At present, one can see those memorials well and carefully protected. The works authored by Vedangatirtha are



Sri Vedangatirtha (Moolavrindavana), Bilagi



Mukhyaprana, Sri Vedavyasaru and Garuda (A holy spot where Vadiraja kept underground a set of all his works)

i. Sri Vayustutitika
ii. Madhvavijayatika
iii. Mahabharatatatparyanirnayatika
iv. Bhagavadgitatippani
v. Parijataharanatika

vi. Anumadhvavijayatika

vii. Bhajamadhvesham

viii. Aitareyopanishadbhashyatika

Guru Sri Vishwottamatirtha used to say that tradition ascribed some more works related to Sutraprasthana and Upanishatprasthana to the authorship of Vedangatirtha.

14. Sri Vidyapatitirtha :

Sri Vidyapatitirtha was an ardent disciple of Vedangatirtha. He was known best among pious and virtuous. He spent much of his life- period in Udupi. He used to recite and chant the rendering of holy texts even while walking. His Vrindavanapravesha was in the year 1449 A.D. He was incharge of pontificial empire for 8 years.

15. Sri Vishwavandyatirtha – II :

Sri Vishwandyatirtha, being successor of Vidyapatitirtha, was endowed with unique power of Anima, Mahima, Garima etc. Being merciful and compassionate, he had great concern of saving the honest mass. He used to prescribe befitting remedial measures on spot. Sometimes, he roamed about lonely without any fear. Once at the time of Paryaya, he, with his mystic power, paralysed the attempts of his opponents. He entered the holy tomb in the year 1458 A.D. His period of pontificial incharge was 9 years.

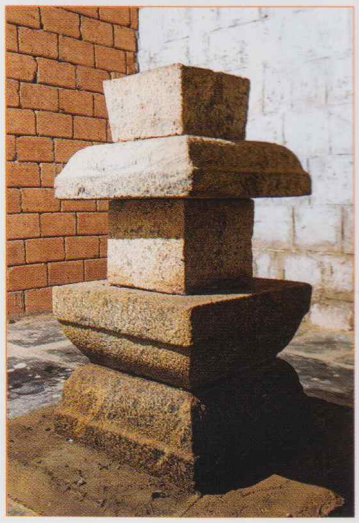
16. Sri Vishwatirtha :

Sri Vishwatirtha put into practice the prescribed norms of Parampara without any flaws. He dedicated his life to propagate the doctrines of Dvaita Siddhanta on war foot and then attained the holy feet of Lord. His Vrindavanapravesha was in the year 1466 A.D. He was incharge of pontificial seat for 8 years.

17. Sri Vitthalatirtha :

Sri Vitthalatirtha used to stay at Madhyavatamatha for longer time. He worshipped Lord Vedavyasa with pure devotion and dedication. He was very much pleased to receive the merciful blessings of the Lord. He entered the holy tomb in the year 1473 A.D. He enjoyed the period of pontificial incharge for 7 years.

18. Sri Varadarajatirtha - I :



Sri Varadarajatirtha - I (Moolavrindavana) (Kumbhasi)

Sri Varadarajatirtha was eighteenth pontiff in the lineage of Sri Vishnutirtha. He went on sacred piligrimage and visited the holy centres of this vast land many times. He renovated Kumbhasimatha at Kumbhasi for the first time. He had the academic mastery over Bhagavadgita. And hence, he held scholarly debates and discourses in many places. Once, with mystic power, Sri Varadarajatirtha blessed good oration to dumb speechless celibate. He also saved a Brahmin by name Narahari of Kumbhasi from dreadful disease cancer. He entombed in the year 1481 at Kumbhasi, Udupi Dist. The holy Vrindavana of Varadarajatirtha is situated by the side of Harihareshwara temple, Kumbhasi. He enjoyed the period of Pontificial incharge for 8 years.

The available commentary on Vishnustuti of Trivikramapandita, is said to be authored by Varadarajatirtha (See : Udupi Ashtamathagala Guruparampare – P.119)

19. Sri Vagishatirtha :



Sri Vagishatirtha (Moolavrindavana), Udupi. Ashrama guru of Sri Vadiraja

Sri Vagishatirtha is the nineteenth pontiff in the succession of Vishnutirtha. He is well known as Ashramaguru of Sri Vadirajatirtha. His greatness and pre-eminence is noteworthy. Vagishatirtha was a saint-scholar having the experience of vision of Lord through intuitive knowledge. He was at Kumbhasimatha engaging himself in Japa, Tapa, study of lores, teaching, worship etc. It was Vagishatirtha through whom Lord Varaha blessed Ramacharya couple for the worthy incarnation of Latavya Ruju god as Vadirajatirtha. Knowing the details through his mystic vision, Vagishatirtha made all pre-arrangements at the time of incarnation of Vadiraja. Seeing the born infant in golden plate and realising the Svarupa of child, Vagishatirtha exclaimed as

भाविवायो नमस्तुभ्यं ऋजुवर्य प्रसीद नः ।

– श्री.वा.गु.च

Vagishatirtha gave Samnyasharama to Varaha and named him Sri Vadirajatirtha. By this act, he fulfilled the instruction of the Lord Varaha. Since he was performing rigorous austerity, he was blessed with refined knowledge of past, present and future. He used to redress the sufferings of faithful devotees through the power of blessed Mantrakshata. In his old age, Vagishatirtha lived in Udupi and got engaged in studying and teaching sacred lores. He departed himself from mortal sight on Chaitra Bahula Dvitiya in the year 1518 A.D. His incharge of pontificial empire was 37 years.

Doing the devoted service (Seva) at Vrindavanasannidhi of Sri Vagishatirtha, many have got their desires fulfilled. In the earlier part of twentieth century, Kuppannatantri couple of Padigaru were lucky enough to have worthy son by rendering devoted service at Vrindavanasannidhi. As a result, they have consecrated brass Kavacha to the Vrindavana of Vagishatirtha. The glorifying Stuti of Guru is seen in the Tirthaprabandha of Vadirajatirtha as follows:

वागीशतीर्थमुनिवर्य भवद्दयाम्बु–
योगेन पावय मनोगृहमन्वहं मे ।
नागेन्द्रतल्पमधिरोपय तत्पदाब्ज–
रागेण रञ्जय कलिं जय तद्विवक्षुम् ॥

The Vrittaratnasamgraha glorifies him as

श्रीमध्वसिद्धान्तसरोनिवासि, विद्यासुगन्धं वरहंससेव्यम् ।
वागीशतीर्थार्यमहारविन्दं, फुल्लं मुकुन्दार्हणयोग्यमासीत् ॥

वृ.र.सं. ल

The tradition holds the view that Sri Vagishatirtha belongs to the line of Ruju gods.

20. Sri Vadirajatirtharu :

Sri Vadirajatirtha happened to be the ever luminous crest jewel of the succession of Sri Vishnutirtha. Vadiraja was born on Magha Shukla Dwadashi of Sharvari Samvatsara (1481 A.D) by the grace of Vagishatirtha, the nineteenth in the hierarchy of Vishnutirtha. His parents were Sri Ramacharya and Gouri. His birth name was spelled as Varaha as he was born with the blessings of Lord Varaha, favourite and presiding deity (idol) given by Madhva to Vishnutirtha. As destined by destiny, Vadiraja's birth took place outside the residence. The essential Samskaras such as Jatakarma, Namakarana etc. were performed on time. Varaha's



Birth place of Sri Vadirajaru, Gourigadde, Huvinakere

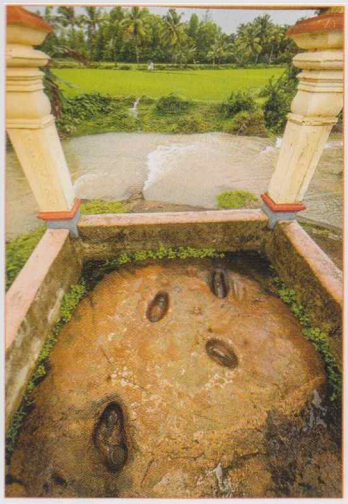
Upanayanam was celebrated at the age of five and he was ordained the Samnyasashrama soon after the completion of 7 years by Vagishatirtha. He was named as Vadirajatirtha. The Ashramanama is significant as it conveys the rich proficiency and pre-eminence in delivering the true import of lores in skilful manner with fitness evoking surprise. It also means that Vadiraja is an undaunted debater like mighty lion to the elephants of opponents. Vadiraja studied a few primary works under Vidyanidhi, (a senior disciple of Vagishatirtha) and after his demise, he continued his studies under his Guru Vagishatirtha.

When Vadiraja completed the higher studies in different Shastras, he made up his mind to go on a sacred tour to propagate the Dvaita Siddhanta, take the holy bath in the sacred rivers and have the Darshana of Lord and other deities in many places and also to bless the ardent and qualified devotees. It was also a tour to gain wide experience and a chance to exhibit the mystic power involuntarily. He travelled the entire country several times and composed a unique work in Sanskrit viz; Tirthaprabandha that gives an account of various holy Hindu temples, places, sacred rivers and reservoirs.

Vadiraja did many miracles not for the sake of name and fame but to propitiate the Lord and bless the grieved. Next to Madhva, he was the only person who visited Urdhvabadari. At the direction of Lord Vedavyasa, Vadiraja authored an excellent commentary on Mahabharata namely Laksha-lankara. By virtue of this, Vadiraja fulfilled the coveted desire of his mother. Vadiraja brought the Vyasamushti back from Vyasarajaru and kept it in the Madhyavatamatha for daily worship. Since then, the Madhyavatamatha has been under the possession of Sode Vadiraja Matha. As promised, the supreme Lord in the form of Hayagriva (as an Archavatara) appeared before Vadiraja and blessed him. Vadiraja got that



The idol of Sri Vadiraja - installed by Sri Vishwothamatirtha at Gourigadde





Spots of adventurous deeds of Sri Vadirajaru, Huvinakere

Hayagriva icon from Daivajna brahmin's abode. He accorded Vaishnavadiksha to Daivajna brahmins and accepted them as Sishyas. Since then, he used to worship and offer a special sweet dish "Hoorana" to the Lord daily. From that icon, the Lord used to appear in full Horse form and taste and eat the Hoorana happily. Vadiraja excelled all great poets by composing a great poetry – Rukminishavijaya endowed with highest literary merits. It was reckoned as Kavyaraja and honoured by the scholarly assembly at Pune. Vadiraja introduced periodical change in the Paryaya system of Lord Krishna's worship i.e. from two months to two years. Vadiraja performed three Paryayas of two months each (from 1518 to 1522 A.D.) and five biennial Paryayas [1532-33, 1548-49, 1564-65, 1580-81 and 1596-97. In total, Vadiraja graced the Sarvajna Peetha 8 times]. When Vadiraja performed his first biennial Paryaya, he was 52 years old. Even then he did five Paryayas. (Vadiraja installed the statue of Venugopala Krishna at Sode and performed fifth Paryaya at Udupi and Sode simultaneously.

उभयत्र स्वपर्यायपूजां स कृतवान् किल ।...वा.गु.च ।

He was visibly present in Sode and invisibly fully present in his disciple Vedavedyatirtha at Udupi. The periodical gap, the tenure, preparation, pre-rites, mode of performance etc., at Sode Paryaya were totally in accordance with the details of prescription of Paryaya at Udupi). He saved the life of a bridegroom by propitiating the Lord with glorification of Lakshmisvayamvara by composing Lakshmi shobhane – a master piece in Kannada. Vadiraja made the chariot of

View of Hayagrivasamudra



Chennakeshava moved ahead at ease in Belur. While staying there, Vadiraja blessed Vaikuntadasa by showing the Lord, Who, in infant form, got engaged in frolics nearby. He installed Shivalinga at Dharmasthala and placed Narasimha Saligrama on that. Thus, he made the holy place as a centre of adoration to both Vaishnavas and Shaivas. He set the difference and enmity aside between Kota and Koteshwara brahmins by according Vaishnavadiksha to Koteshwara brahmins and also accepting them as Shishyas. The brahmins, being excommunicated at Mattu village were favoured by Vadiraja. In Mudabidare, he, with his mystic master power, got Buddha (Shuddha) icon altered into Vitthala form and used to worship it daily. He expiated the adverse affect of curse of Sri Bhutarajaru and blessed him endowed with super occult powers. Since then, Bhutaraja has been prime attendant of Guru (Mukhyakinkara) serving him devotedly. Vadiraja solved the financial crisis of Krishnadevaraya and Achyutadevaraya of Vijayanagara Empire by blessing them with abundant treasure of Tretayuga from Valibhandara. He also cured the severe disease of Achyutaraya. He got renovated the Ananteshwara,



Rama-Trivikrama, Sode

Chandramouleshwara and Krishna temples and also got constructed eight mutts for Ashtamathadhipatis in car street at Udupi. He gave Samnyasashrama to a celibate and named him Sri Vedavedyatirtha. He saved Akbar, the Moghal prince of Delhi from untimely death. He favoured Kanakadasa for his pure Krishna Bhakti. Vadiraja offered a garland of Saligramas to Lord Venkateshwara and in return received from the Lord the icon of Lord with Sri and Bhu.

View of Trivikrama temple, big stone pillar, Rajadhama and Car street at Sode





Falling stone held by Vadiraja

Vadiraja rescued the king Arasa-ppanayaka from political crisis. He got built a temple at Sonda near Sirsi and installed a Trivi-krama idol therein. (At the time of visiting Urdhvabadari, he saw Trivikrama idol there. Lord Vedavyasa and Madhva blessed that Trivikrama idol to Vadiraja. He got it carried by Sri Bhutaraja to Sonda for installation. The adorable worship of Lord Trivikrama form is mainly prescribed to Ruju gods in Shastra.

(त्रिविक्रमोपासना विरिंचस्यैव नान्यगा । ब्र.सू.भा.
आपारसुगुणस्तोमं उपास्ये तं त्रिविक्रमम् । वा.कृत. स्तोत्रम्)

The installation of Lord Trivikrama and Upasana of that clearly support the Rujutva of Vadiraja). He was honoured with a rare and an exquisite title of 'Prasangabharanatirtha' by the king Veeravenkatapatiraya of Vijayanagara dynasty at Penagunda in the year 1585 A.D.

Vadiraja was also honoured with distinct and adoring praise worthy titles as "Sarvajnakalpam", "Shattarkashanmukha" and "Jagadekamallavadi".

Vadiraja was a blessed and celebrated scholar of Dvaita system. His life was full of adventurous miracles. Being a mystic and saint scholar, he used to respond to the world of pious people suffering from mundane worries and anxious in gaining the merciful grace of the Lord. As he toured this holy land far and wide, he came across the localities in many remote places. He blessed the people by dispelling their agonies and also imparting true knowledge. He instilled the breath of Bhakti and showed the right path of Lord's worship. He used to compose praying songs in their tongue and taught them the same. A few works written by Vadiraja, are also found in regional languages.

Being a gifted scholar, an ardent follower of Dvaita system, an authority in the field of lores, a trenchant debater, Vadiraja took part in the scholarly debates at various places of learning and set up the things beyond doubts. He stood unquestioned, unrivalled, uncompromised. He also faced the challenges successfully. He held the opinion that learning the lores, debating with right and exalted motive and spirit are also the stock samples of Lord's worship. He wrote hundreds of works relating to various disciplines to propitiate the Lord and bless the generation.

The span of Vadiraja's mortal life was running out. He fulfilled the conditions and instructions of Lord Vedavyasa. He also did the entrusted and promised work. He dispelled the doubts and delusions of the learned. He blessed the pious and virtuous. He then made up his mind for his voluntary exit from this world. He fixed the date and time. He got done five Vrindavanas under the supervision of Arasappanayaka and Ramachandranayaka. When the designed construction of the Vrindavanas was completed, Vadiraja worshipped them for few years. He installed the statue of Lord Vedavyasa in



The view of Dhavalatirtha Pushkarani and surrounding



Deity of Hanuman
-installed by Sri Vadiraja

front of the Vrindavana and made a small temple for Bhutaraja in the corridor. He also got renovated the sacred pond Dhavalaganga behind it.

इत्थं वृन्दावनानां
यतिकुलतिलकः पंचकं
विश्ववन्द्यं
कान्तं प्राच्यां सरस्या दिशि
धवलपदायाः स्वयं कारयित्वा।
कृष्णद्वैपायनं तत्पुरत इह
समास्थाप्य तर्काभयाढ्यं
योगं संसारवार्धेरतनुत तरणेऽस्मिन् कलौ वादिराजः॥

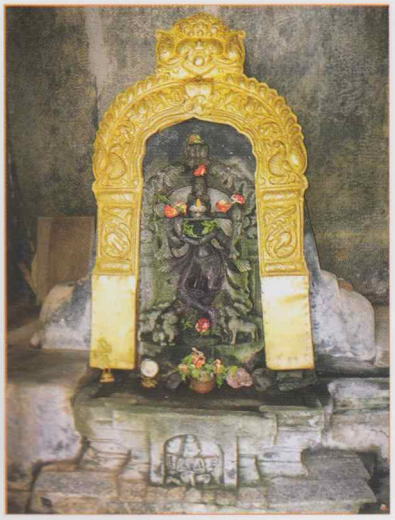
वा.गु.मा

(Prior to that there was a small holy pond known as Hayashiratirtha in that place. तत्रैव हयशिरो नाम तीर्थं सद्योवरप्रदम्

– वा.पु.

Vadiraja, by erecting big steps in all the four directions, got it renovated).

One week prior to the appointed day, there came a divine plane with heavenly messengers. They conveyed with respect the requisition of god Indra for disappearance from mundane sight. Vadiraja set it aside outright and said that he would not disappear from mundane sight till the completion of Utsava of Lord Trivikrama. He asked them to rest on the pepal tree till the end of Utsava. Vadiraja celebrated the Utsava of Lord Trivikrama on a grand scale and also instructed all the devotees for its continuation. On the day of his disappearance, he worshipped Lord Hayagriva, Bhuvaraha, Trivikrama and then also Madhva. He blessed Vedavedya, Vedanidhi the next two pontiffs and also other devotees. He gave his parting message, granted boons to gathered mass and then entered the holy Vrindavana alive. The period of Vadiraja's Samnyasashrama was 113 years the longest one ever seen.



Venugopalakrishna
-installed by Sri Vadiraja

स्नात्वा सरस्यां धवलाभिधायां धृत्वा च पुंड्राणि मनोहराणि।
जप्त्वा मनून् सारसुसंग्रहोत्थान् कृत्वाऽर्चनं वाजिमुखस्य सम्यक्।
धृत्वा तुलस्यक्षमयीं सुमालां जित्वा हृषीकेशजनप्रतीपान्।
दत्वा वरान् साधुगणेभ्य इष्टान् विवेश वृन्दावनमच्छसंवित्॥

– वा.गु.मा

He sat in a perfect pose and then controlled the breathing. After this, the garland of Tulasi beeds fell from his hand. The front door was placed as instructed. Then there was sounding of bells and gong in divine plane. Vadiraja appeared in the similar form in that plane and at the earnest appeal of disciples and devotees blessed his upper garment and



Chandramouleshwara
-installed by Sri Vadiraja

golden sandals to them. The sacred garment is shown to the devotees on Aradhana day. The holy sandals, having full presence of Vadiraja, are worshipped with glorious grace and pomp. The sandals are reckoned as Chalapratika of Vadirajaru. Since then, Vadiraja continues to be present and dwell in the Vrindavana as a source of divine grace and spiritual solace. Assuming five lustrous forms, Vadiraja was present in all five Vrindavanas. These were visible to only divine natured souls. Others saw the one that was beheld by mass of devotees.

(मिंचिनन्ददि पोळेव महिमर ॥ कण्डे राजर कण्डे ॥
– श्री निजपुरन्दरविठ्ठलदासरु

मिंचुराशिगे सम पंचवृन्दावनलांछितन्यारे पेळम्मय्य ॥
– श्री गुरुजगन्नाथविठ्ठलरु

पंचवृन्दावने पुण्ये पंचरूपात्मको हरिः
पंचीकृत्य स्वरूपाणि नित्यं सन्निहितः स्वयम् ।
– स्व.वृ.आ

At the special command of the Supreme Lord, Vadiraja assumed five forms of Prana, Apana, Vyana, Udana and Samana similar to that of God Vayu and is present in five Vrindavanas. The Lord Hari is also present with his five forms namely Aniruddha, Pradyumna, Sankarshana, Vasudeva and Narayana in all the five Vrindavanas.

Vadiraja was fortunate enough to be in charge of pontificial seat of Vedanta Empire for 83 years. After some years, being very much pleased with the devoted service of an ardent servant – pupil brahmin, Vadiraja appeared in his dream and taught in detail his Svarupamahima, Vrindavanamahima, an epitome of the Shastras and also Sadhanavishesha to be put into practice by faithful devotees. That dumb brahmin used to spell the taught material meticulously in the morning in front of Sri Vedanidhitirtha and become dumb again. This



Panchavrindavana of Sri Vadiraja
-installed and worshipped by Sri Vadiraja

type of dream teaching went on for several years. And this became a voluminous work known as Sri Svapna-vrindavankhyana, a prime authority in respect of Vadiraja's greatness, especially the Rujutva. The Rujutva of Vadiraja is evidently glorified in Sadagamas like Shrutis, Puranas and in the sayings of Saint seers.

तत्पूर्वमस्य वंशे तु ऋजुस्थो हि सुरेश्वरः ।
वादिराजो यतिर्भूत्वा चैतद्विस्तारयिष्यति ॥ – ब्रह्माण्ड.पु

निजवागि बोम्माण्डपुराण साधकदिन्द
अजपदसल्वुदु लेश संशय बेडि
निज निज निजवेन्दु नित्यदि कोण्डाडि ।
– श्रीविजयदासरु ।

The holy Vrindavana of Vadiraja at Sonda, which is a place of restfulness for grief-stricken devotees and a source of inspiration to the scholars, is attracting thousands and thousands every day.

Vadiraja was a great saint philosopher, the most facile writer in the Dvaita system. He was a gifted poet, a great mystic, a noted Haridasa and the like. Vadiraja also deserves to be

accredited as one of the great, authentic and noted facile writers. The style, the line of approach, the vast reference, the analytical explanation etc, seen in the works of Vadiraja place him next to Madhva. He is glorified as an expert in all sixty four Kalas (artistic branches of knowledge). His outstanding contribution in writing does not confine to only Sanskrit language. He is equally competent writer in Kannada. Recently a few of his compositions are also seen in Marathi, Telugu, Hindi, Tamil, and Tulu. He has enriched the Sanskrit language and literature by writing rare and sourcefull works of Vedanta and literature (Mahakavya, Khandakavya, Prameyakavya, Darshanakavya and Stotras). His independent works, commentaries, glosses are of unique natured. In Kannada also, his contribution contains Pada, Suladi, Ugabhoga having the types of compositions such as Dvipadi, Tripadi, Shatpadi, Ashtapadi, Dashapadi. Some works are voluminous in size and others are small. Irrespective of size, all works abound in powerful exposition of different topics that keeps in one's heart in the sweet experience of embellished poetic style. The different topics of Indian philosophy in general and the Dvaitavedanta in particular are distinctly dealt with and discussed by Vadiraja with exalted fitness and rich dexterity.

Vadiraja's works are of unique characteristics. The works are packed and graced with variety of materials, minutely reasoned out and profusely documented. As he was a gifted poet, his works are embellished with poetic beauty par excellence. Even the Vedantic works glitter with great merit of poetic beauty.

The style of Vadiraja is unique and peculiar of its kind. It is simple and lucid in exposition, deep in dedicated discussion and novel in narration. His hair-splitting criticism, appealing argumentation and convincing conclusion confirm and justify



Lord Vedavyasa - installed and worshipped by Sri Vadiraja

the highest literary merits of composition as perfection. The alliteration and other literary merits of his language have enriched the beauty of his style. Vadiraja, being a genius, proved himself successful by contributing a good number of works to the various branches of knowledge. The bio-graphical work V.G.C. states that Vadiraja was gifted in all leading Shastras and he wrote more than hundred works.

साहित्याकाशराकेशो मीमांसाटविकेसरी ।
श्रुतिकासारमीनः स वादितूलतनूनपात् ॥
वेदांताब्धिमहानक्रः तर्कवज्रायुधः कृती ।
शब्दचापधरो धीरो वादिराजो व्यराजत ॥
शताधिकग्रंथगणैः कीर्तिस्तम्भं न्यचीखनत् ।
श्रीयुक्तिमल्लिकामुख्या भांति यत्र ध्वजायिता : ॥



The deity of Manjunatha installed by Sri Vadiraja in Dharmasthala

"Vadiraja is glorified as the fullmoon in the galaxy of literature, a grave lion in the wood of Mimamsa, a king fish in the pond of Shruti, a furious fire to the heap of cotton of learned opponents, a great crocodile in the vast ocean of Vedanta, an expert-clever, a thunder bolt to the Tarka (mere reasoning) and a wise wielding the bow of the science of words. By contributing more than hundred works, he founded the solid pillar of his glory, on which the flags in the form of his



Muttinakireeta and Gadduge (Pearl crown and Throne)



Anuvrindavanakhyana Stone Inscription -installed by Sri Vedanidhitirtha

works Yuktimallika and others flutter firmly".

It is also well explained that Vadiraja contributed innumerable works that are defectless in nature, well cherished and agreeable in structure and true means of acquiring knowledge of reality.

सुश्राव्यकाव्यस्तुतियुक्तिसारं
गाथाश्च नानाविधशब्दहृद्याः ।
ज्ञानादिदाश्चाप्रतिमाः कवींद्रः
श्री वादिराजो व्यतनोदसंख्याः ॥

वृ.र.सं

The rich treasure of speech of Vadiraja is lovely in look, graceful in gait, sweet in sounding, pleasing in purport, a disclosure of secrecy or mystery, an elixir virtue to the ears, a shower of nectar, pleasantly understandable by ardent devotees and also bestower of the principal objects of human existence, headed by Moksha. The hair splitting criticism, appealing argumentation and enlightening exposition cause thrilling sensation to the admiring readers.



Sri Bhutarajaru in Sode

[सविनोदं साट्टहासं सस्मितं सुस्वरान्वितम् ।

.

सरहस्यं सप्रमाणं वादिराजवचोऽमृतम् ॥

वृ.र.सं

As already said more than hundred works stand to the glorious credit of Vadiraja. Though half of them are Stotra natured, they are also significant since they too impart the philosophic truth in most appealing manner in nutshell.

B.N.K. Sharma remarks about Vadiraja "His fine poetic faculty and human touch, the quick flashes of his wit and humour, his apt analogies from the life and literature and his racy way of putting the things have made him the most popular and enthusiastically applauded writer in Dvaita literature. He thinks in poetry and argues in it with all the richness and irresistibility of appeal....."

K.T. Pandurangi observes –"His works have scholastic appeal as well as poetic appeal. We find in him a scholar, a poet and a great saint of mystic eminence..... The sharpness of the logic of Sri Vadirajatirtha pierces the heart while the poetry of illustrations moves the head in delight".

D.N. Shanbhag opines "Still, it must be said, if one surveys works in various branches of knowledge in Sanskrit, Vadiraja occupies the position of a writer who contributed substantially to manifold fields of knowledge"..... "Thus, a survey of the works of Vadiraja suffices to prove how his poetic genius functioned in several branches of learning and through several languages".The works of Vadiraja may be broadly classified as follows:

1. Vedanta works.
 - A) Shastric and critical works. (Independent works)
 - B) Commentaries.
 - C) Glosses.
2. Kavyas.
 - A) Mahakavyas.
 - B) Khanda kavya.
 - C) Prameya kavya.
3. Stotras and others.
4. Kannada works.
5. Works in Tulu and other languages.

1-A: Shastric and critical works.

1. Yuktimallika.
2. Nyayaratnavali.
3. Shrutitattvaprakashika.

4. Kalpalata.
5. Haribhaktilata.
6. Upanyasaratnamala.
7. Sahasrarastuti' and 'Chakramimamsa'
8. Pashandamatakhandana.
9. Ekadashinirnaya.
10. Bhugolavaranam.
11. Sri Bhagavatanukramanika
12. Adhikarananamavali
13. Saptaratrotsavaprakara
14. Sanskrit Brahmasutrartha
15. Vivaranavrana.
16. Vayastuti – Punashcharanavidhi.
17. Prameya – dipika
18. Poojakalpa ? and others

1-B: Commentaries.

1. Mahabharatatatparyanirnayabhava prakashika.
2. Mahabharatalakshalankara.
3. Purushasuktavyakhya.
4. Sanatsujatiyavyakhya and others

1-B : Commentaries

Vadiraja has also written commentaries and glosses on some of Upanishadbhasyas of Madhva and Tikas of Jayatirtha.

1. Talavakaropanishadbhashyaprakashika.
2. Mandukopanishadbhashyaprakashika.
3. Atharvanopanisadbhashyaprakashika.
4. Kathakopanisadbhashyaprakashika.
5. Taittiriyopanishadbhashyaprakashika.

1-C: Glosses.

6. Ishavasyopanishadbhashyatikaprakashika.
7. Shatprashnopanishadbhashyatikaprakashika.

1-C: Glosses.

1. Nyayasudhagurvarthadipika.
2. Tattvaprakasikagurvarthadipika.

2-A: Mahakavyas.

1. Rukminishavijaya.
2. Sarasabharativilasa.

2-B: Khandakavya.

1. Tirthaprabandha.

2-C: Prameyakavya.

1. SvapnaVrindavanakhyana.
3. Stotras and others.

Guru Sri Vishwottamatirtha Swamiji used to say that Vadirajara wrote some authentic and independent works and commentaries related to Bhagavadgita, Bhagavata, Anuvyakhana and others.

21. Sri Vedavedyatirtha : (1530-1616)

Sri Vedavedyatirtha was the direct disciple of Sri Vadiraja. Vadiraja gave Samnyasashrama to a qualified candidate and named him as Sri Vedavedyatirtha (1540). Vedavedyatirtha studied under his Guru and became a great scholar. He pleased his Guru Vadiraja by faithfully doing Japa, Tapa, studying lores, worship etc. Sri Vedavedyatirtha performed two biennial Paryayas. The period of his first biennial Paryaya was 1596-97 (Udupi). And it was the period of fifth Paryaya of Vadiraja (Sode). Vedavedya used to say that he had the experience of holy and embodied presence of Vadiraja and hence it was Vadiraja's fifth Paryaya.

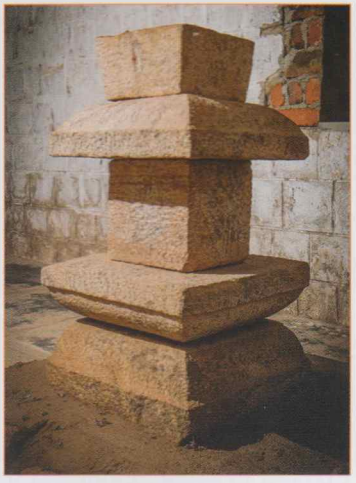


Sri Vedavedyatirtha (Moolavrindavana), Sode

Vedavedya gave Ashrama to a deserving candidate in the year 1585 A.D. He named him Sri Vidyanidhitirtha. The disciple was rendering service of assistance to his Guru Vedavedya during Guru's first Paryaya. After the Vrindavanapravesha of Vadiraja, once, Vedavedya wished to have the Darshana and conversation with his master Vadiraja. For this he made an earnest appeal at Vrindavanasannidhi. Accordingly, Vadiraja gave him a hint of date and time through dream. On that stipulated day and time the front covered stone was slided by Sri Bhutaraja. Vedavedya with others, saw beautiful and delectable form of Vadiraja for one Muhurtha and felt very much delighted. During the period of Vedavedya's second biennial Paryaya, Venkatappanaik, a subordinate king of Ikkeri, gifted the Huvinakere village (1613) (the stone inscriptions seen in Krishnamatha Udupi). During that period, Vedavedya got renovated the Krishna temple with stone structure. He also got placed the copper roof with fixing Kalasha on that. At that time, the idol of Krishna was reinstalled as per prescriptions. Sri Vedavedyatirtha, realising the Svarupamahima of Rujutva of Vadiraja (the fact being Latavya Ruju god), introduced the system of Samapuja (worshipping Vadiraja with god Vayu and his incarnations namely Hanuma-Bhima and Madhva) from the day of Vrindavanapravesha of Vadiraja. He also brought inforce the proclamation of Paraku (Singing Vadiraja's titles in praise) at the end of evening worship daily. Since then, these customary observations have been put into practice with orderliness. Vedavedya is Rushi (Seer of presiding deity of Mantra) to Vadiraja Mantra. In Vrindavanakhyana, it is stated that Vedavedyatirtha is brimming with the power Siddhi of Vadiraja mantra (भरणं मम मन्त्रेण . . .स्वा.वृ.अ ।) Vedavedya entered the holy Vrindavana in the year 1616 A.D. His holy tomb is situated at Sonda besides Vadiraja's Vrindavana. The Aradhana falls on Kartika month Krishnapaksha Trayodashi. Sri Vedavedya-tirtha has authored a commentary on Tantrasara, but that work is still unfound. From the available evidence seen in Vrindavanakhayana, Vadirajaguruvaracharitamrita and tradition, Vedavedya is known as one of the Ruju gods namely Gavya. The period of Samnyasashrama of Sri Vedavedya was 76 years and his period of incharge of Pontificial Empire was 15 years.

22. Sri Vidyanidhitirtha :

Sri Vidyanidhitirtha took Samnyasashrama from Vedavedyatirtha in the year 1585 A.D. He studied under Vadiraja. Vidyanidhi was a right hand to Vedavedya and rendered assistance in his first Paryaya (1596-97). He was a good orator. Once, at the time of studying, Vidyanidhitirtha asked one irrelevant question to Vadiraja. Vadiraja was not happy with that question and hence stopped the teaching (Patha). He told Vidyanidhi about the short span of his life and suggested him to go on holy pilgrimage. Accordingly, Vidyanidhi went on short pilgrimage and returned to Kumbhasimatha. There only, he entombed in the year 1598. The period of Samnmyasa-sharama of Sri Vidyanidhi was 13 years. Hence, we do not find any reference of Vidyanidhi at the time of Vadiraja's Vrindavanapra-vesha. In this lineage, it was only the Vidyanidhitirtha who had not performed the Paryaya at Udupi. Before his Vrindavanapravesha, he, at the instruction of Vadiraja, nominated his successor in



Sri Vidyanidhitirtha (Moolavrindavana), Kumbhasi

the year 1593 and named him as Sri Vedanidhitirtha. The holy Vrindavana of Vidyanidhitirtha is situated by the side of the Vrindavana of Sri Varadarajatirtha-I at Kumbhasimatha Kumbhasi. In this lineage, there were four pontiffs during 1593-1598.

23. Sri Vedanidhitirtha :



Sri Vedanidhitirtha (Moolavrindavana), Sode

Sri Vedanidhitirtha, generally known as Prashishya of Vadiraja, took Samnyasashrama from Vidyanidhitirtha in the year 1593. He continued the unbroken practice of Japa, Tapa, study of lores, worship etc, with dedication. Being assistant, Vedanidhitirtha served Vadiraja during fifth Paryaya at Sode. Once, when Vadiraja was on tour, he expressed his intension for oil bath. The king Arasappanayaka casually questioned. But he was put confined. Swamiji got fulfilled his desire. After returning, Vadiraja came to know the fact and instructed Vedanidhitirtha to undergo the act of expiation because both the things were not agreeable to Samnyasins. Accordingly, a small pond was erected and it was filled in with cow dung and cow's urine. Vedanidhitirtha used stay there for few hours daily for 48 days. By this act, he became purified. Vedanidhitirtha was fortunate enough to have the visible sight of Vrindavana-pravesha of Vadiraja. Then after sometime, at the heart felt appeal of Vedanidhitirtha, Vadiraja showed his beautiful form abiding in Mulavrindavana to Vedanidhitirtha, Lakshmipati and others. He used to listen to the articulation of sacred text of Vrindavanakhyana from a deaf and dumb Brahmin as taught by Vadiraja in the dream. Vedanidhitirtha got it documented through his pupil Ramachandracharya. And that is the great authority work Svapnavrindavanakhyana which elucidates the essentials of Shastra, Svarupamahima of Vadiraja, matchless greatness of his Vrindavana, way of rendering devoted service at Vrindavana Sannidhi etc.,

प्रातः तद् वदनात् चित्रं निसृतं गुरुराण्मम ।
श्रीवेदनिधिराकर्ण्य लेखयामास मत्करात् ॥

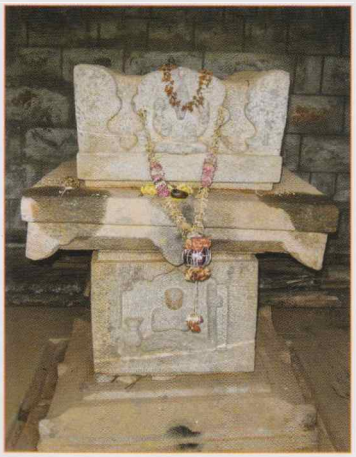
. . . वा.गु.च

Vedanidhitirtha happened to be a chief motivator and seerman of mission in making this wonderful work available to the mass of Vadiraja's devotees. It is not an exaggeration to state that Vedanidhi was original source and instrumental in its publicity at initial stage. Besides this, he, at the hint of Vadiraja, collected some verses from Vrindavanakhyana and composed Anuvrindavanakhyana through compilation. Vedanidhitirtha included a Shloka, spelled out by Vadiraja in his dream and unfound in the Vrindavanakhyana, which runs as अहं ब्रह्मा च वायुश्च |. This Shloka briefs the epitome of Vrindavanakhyana significantly. (Sri Vishwottamatirtha used to explain its significance in many ways). He also got it stone inscribed and installed by the side of Vedavedyatirtha's Vrindavana at Sode. He also introduced daily worship of that holy inscription. Once, Vedanidhi made up his mind to establish a huge sacred stone pillar (Dhvajastambha) infront of Trivikrama temple at Sode. But, at every trial it used to fall. Then, at the instruction of Vadiraja in dream and suggestive hint at Vrindavanakhyana, he got inscribed the figure of Hamsarudha of Vadiraja on the pillar. Afterwards, he was successful in the installation of that. And, these three things have obviously become the perceivable evidences in respect of proclaiming the Rujutvamahima of Sri Vadiraja. In this

case, all the devotees of Vadiraja should ever be indebted to Sri Vedanidhitirtha. Vedanidhitirtha, being taught and instructed by Vadiraja, is also one of leading characters in Vrindavanakhyana. At the time of Vadiraja, the Madhyavatamatha and Vyasamushti therein were under the possession of Sri Sode Vadiraja Matha. And therefore, Sri Vedanidhitirtha used to go to Madhyavatamatha frequently. In that place, there was a king Cobra. Due to negligence, if any defilement were to be found in the Matha, that serpent used to go around the Matha and sit with its hood raised up. By this, the inmates of that location were very much afraid of that. Realising this problem and difficulty, Vedanidhitirtha, with his super human power, brought that serpent under his control and changed the situation and place. He instructed it to be present at Sode. Since then, the presence of that king serpent be seen at Sode besides the ten Vrindavanas in eastern direction. Vedanidhitirtha entombed in the year 1648 A.D. His Vrindavana is situated at Sode. It is the middle one among the ten situated back of Papavimochanatirtha. His period of Samnyasashrama was 55 years and period of pontificial incharge was 32 years. Vedanidhi did two biennial Paryayas at Udupi (1628-29, 1644-45). The tradition holds the view that Vedanidhitirtha is qualified divine being to occupy the post of god Garuda in the next age (Kalpa). And this is also evidently acclaimed in Vrindavanakhyana.

24. Sri Varadarajatirtha - II :

Sri Varadarajatirtha was ordained into Samnyasashrama by Sri Vedanidhitirtha. By doing devoted service at the holy presence of Sri Vadiraja, he was graced with blessing favour of Vadiraja. He did his biennial Paryaya at Udupi during the period of 1660-61. He lived in Tirthahalli Matha for more time. Doing Patha-Pravachana regularly in his Matha, Tirthahalli, Varadarajatirhta entered the holy Vrindavana in the year 1673. The period of pontificial incharge was 25 years.



Sri Varadarajatirtha-II (Moolavrindavana), Tirthahalli

25. Sri Vishwadhirajatirtha :



Sri Vishwadhirajatirtha (Moolavrindavana), Sode

Sri Vishwadhirajatirtha preferred to stay at Sode and offered devoted service at the feet of Vadiraja. Engaging regularly in moral duty of Patha-Pravachana and religious rights, he did Siddhantaseva with right spirit. Like his Guru, Vishwadhirajatirtha did his biennial Paryaya at Udupi in the year 1676-1677. During that Paryaya period, he taught 'Sarva-mula' and others works to his pupils. He organised a scholarly meeting of learned and defeated the opponents in debate. He entombed at Sode in the year 1688. His holy Vrindavana is by the side of Mruttikavrindavana of Sri Vrindavanacharya. Sri Vishwadhirajatirtha enjoyed the period of incharge of pontificial empire for 15 years.

26. Sri Vadivandyatirtha :

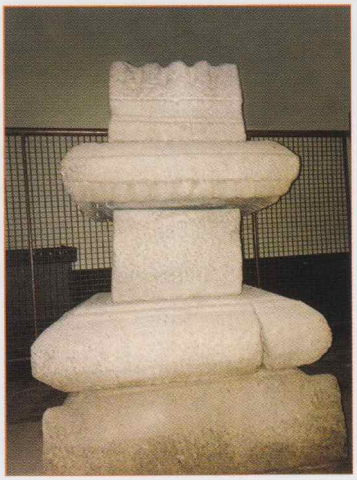


Sri Vadivandyatirtha (Moolavrindavana), Sode

Sri Vadivandyatirtha was well recognised as distinguished scholar. He taught Nyaya-sudha and other major Vedantic works many times. The tradition records that Vadivandyatirtha organised scholarly discourse and debate at Paryaya period in Udupi and vindicated the Siddhanta stand point on solid grounds. He defeated Shamashastry, a staunch Shaivadvaita scholar on Mithyatva concept in debate. Some works written by Sri Vadivandyatirtha are available. Mention may be made about Sri Vadirajastuti, Sri Vadirajashtaka, Jayastotra and Vadirajadhyanaprakara. He might have written few more works but that are unfound. He did his Paryaya in the year 1692-93. He entombed in the year 1706. The holy Vrindavana of Sri Vadivandyatirtha is at Sode besides the Vrindavana of Sri Vedanidhitirtha. The period of pontificial incharge was 18 years.

27. Sri Vishwavandyatirtha - III :

Sri Vishwavandyatirtha enriched the Guru-parampara by observing the prescribed deeds of Samnyasashrama. Getting involved in Shastric studies, he earned good command on Sarvamula works and works of Vadiraja. It is well known fact that Vishwavandyatirtha did Patha-Pravachana-Parayana of Yuktimallika at the gracious Vrindavana Sannidhi of Vadiraja many times. Once, a north Indian scholar, on his pilgrimage, came to Sode and seeing the matchless mastery of Vishwavandyatirtha over several Shastric works, got stunned. Vishwavandyatirtha was lucky enough to have good deal of command over Poorvamimamsa and Vyakarana. Sri Vishwottama-tirtha used to say that Sri Vishwavandyatirtharu wrote a rare work on Mimamsa by name Bhattabodhini. His Paryaya period was 1708-1709. He entered the holy Vrindavana in the year 1722 at Udupi. His Vrindavana is at the back of Vagishatirtha's Vrindavana. The pontificial in charge of Swamiji was 16 years.



Sri Vishwavandyatirtha - III (Moolavrindavana), Udupi

28. Sri Vibudhavaryatirtha :

Sri Vibudhavaryatirtha was disciple of Sri Vishwavandyatirtha. He was a great scholar and saint of high rank. He engaged always in teaching the Shastric works like Nyayasudha, Yuktimallika etc. He has composed a great Mahakavya namely Subhadraharana. He has written Shloka formed commentary on Vishnusahasranama and also a gloss on that. This commentary is rare of its kind. He gained a very good deal of mastery over different lores, including Vedanta by the gracious blessings of Madhva and Vadiraja. He used to teach major works to some pontiffs and other scholars of that time. Might be in travel or not, he used to make Parayana of 'Sarvamula' and other works regularly. He undertook the renovation of Vadiraja Matha at Sode for the first time and completed that. The tradition records an unique incident that happened in the life of Sri Vibudhavaryatirtha. And that confirms the seer's super power of favouring and castigating.

There was a brahmin by name Ramakrishna in Udyavara,



Sri Vibudhavaryatirtha (Moolavrindavana), Udupi

four kms away from Udupi. Being jealous with Vibudhavaryaswamiji, he misinformed to the king of Ikkeri about the character of Swamiji. Listening to that, the king made up his mind to attack and punish Swamiji. He planned and deployed some royal servants on border point. Once Swamiji, on the way to Sode, was supposed to cross that border point. He was stopped and detained by that force. The king robbed golden ornaments, silver articles and honorific materials and deported Swamiji and his followers off the border line. Swamiji felt very bad and with followers airdashed to Sode. There he resorted to the vow of fast and began the devoted service at the feet of Vadiraja. After some days, pleased with the devoted service of Vibudhavaryatirtha, Vadiraja appeared in the dream and consoled him. As a remedy to all this, Vadiraja asked to compose a great poem 'Subhadraharana'. Accordingly, Vibudhavaryatirtha started the composing of great poem. When it was about to complete Vadiraja again appeared in the dream and instructed Swamiji not to compose the last auspicious Shloka. Vibudhavaryatirtha stayed at Sode for some more time and used to worship the icons of Parampara on banana leaf with flowers and Tulasi. This continued for some period. And again Vadiraja appeared in the dream and asked Swamiji to compose the last Shloka and complete the work. Following day, when Vibudhavaryatirtha was composing the last auspicious Shloka, a rich man, at the dream-hint of Vadiraja, came there and in the presence of Swamiji, consecrated sixteen thousand silver coins at the holy spot of Vrindavana. Vibudhavaryatirtha got all the ornaments done with that amount. Meanwhile, as a result of sinful act of Gurudroha, King Nagara Ikkeri lost his wife and children. And he was repenting for that sinful act. He was also waiting for the arrival of Swamiji. After some days, Swamiji set out for Udupi. When Swamiji reached the boundary line of his kingdom, king fell at the feet of Swamiji and earnestly appealed to redeem him from the evil effects of that sinful act. He clarified that he was misinformed and prompted to commit the blunder.

He said that he had then realised the truth. He begged repeatedly to bless him by doing the worship at his palace and receiving the honour. Swamiji rejected his request outright and said "You are rogue and fate rejected. You have shown disrespect and done injustice. You have pained me by your arrogant behaviour. Hence, I don't come to your abode" Saying thus Swamiji marched ahead. Then with repentance, king fell at the feet of Swamiji and wept a lot. Swamiji was kind enough and accepted his request. He went to king's abode, performed the worship and received the hospitality. The king detailed that he was misinformed and misguided by Ramakrishnayya of Udyavara and hence all that offence occurred. He also told that he had lost his wife, children and other things. He realised that it was because of Gurudroha he was suffering severely. He was totally afraid of evil results in this life and the life hereafter. He begged Swamiji to forgive. He immediately brought back the box containing golden ornaments and other silver articles. When the box was opened, there was surprise to see that except face-amulet and sapphire (blue) gem of the weapon of Hayagriva icon, everything was turned into ash. The king offered ornaments and also all golden coins he had. Swamiji, being compassionate warded the king's defect off. The king wanted to punish Ramakrishnayya but, Swamiji stopped him to do so.

Swamiji told that punishing a Brahmin would indeed cause Brahmadroha and hence that was not acceptable. He also said that Ramakrishnayya, owing to his mischief deed, would suffer a lot. As Swamiji foretold, Ramakrishnayya, with poverty and more number of torturing children, was totally unhappy and distressed and ended his life with severe suffering.

Sri Vibudhavaryatirtha taught Srimanyayasudha for eleven times and did the Mangala on grand scale at Udupi and Sode. Swamiji, at his old age, tended to write commentary on Nyayasudha namely "Vimalabodhini". He started writing but in his dream, he was instructed by Vadiraja to stop that. Vadiraja also convinced him that he had already fulfilled the objectives or goals of life, there was no need to write any commentary as such. Vadiraja advised him to resort to medtiation. Vibudhavaryatirtha gave up the writing and left for Udupi. He also resorted to the meditation for remaining period and entered the holy Vrindavana in the year 1739 A.D. He performed Krishnaparyaya during 1724-25. Swamiji's Aradhana falls on Margashira month-Bahula Shashti. His Vrindavana is situated at the back of Vrindavanacharya's Vrindavana in Udupi. The period of his pontificial incharge of Vedanta empire was 17 years.

29. Sri Vishwanidhitirtha :

Sri Vishwanidhitirtha was the direct disciple of SriVibudhavaryatirtha. Swamiji was the twenty-ninth pontiff in the lineage. He travelled extensively in southern India and propagated the Dvaita Siddhanta. In his middle age, he nominated his successor (his younger brother) and named him Sri Vishwadhishwaratirtha. Sri Vishwanidhitirtha enjoyed good command on Bhagavata and Nyayasudha. Without the help of text (book) he could recite and teach his disciple and others. He had deep concern over his disciple's studies. He wanted his successor be a master scholar. Therefore, even while travelling, he used to have the company of his Shishya and teach him regularly. Swamiji delivered year long discourse on Bhagavata during his Paryaya period. Debating on the concept Bhakti, he defeated a Shrivaishnava scholar namely Sridhara sharma in debate. Because of the unique Mahima of Guru Vishwanidhitirtha, Matha entertained the receipt of many gifts from royal families and others. He did Paryaya during 1740-41. Swamiji entered the holy Vrindavana in the year 1753 A.D. His Vrindavana is situated in Undaru (Innanje) village in Udupi Tq. and Dist. His pontificial period of Vedanta empire was 14 years.



Sri Vishwnidhitirtha (Moolavrindavana), Undaru

30. Sri Vishwadhishwaratirtha :

Sri Vishwadhishwaratirtha was thirtieth pontiff in the lineage of Sri Vishnutirtha. He was Paramaguru of Sri Vrindavanacharya. He was well known as 'Senior Swamiji' during that period. It is not an exaggeration to state that everyone was attracted by his unique personality and distinct scholarship. His life was of great prosperity and glory. But, that glory was not for personal comfort. It was in the form of daily worship, Paryaya worship, teaching and discourse of Shastric works. He performed two biennial Paryayas on grand glorious scale. (1756-57, 1772-73). He, like his Guru, got Bhagavat, Nyayasudha and Yuktimallika by heart. Referring to the Bhagavata statements by Swamiji was regular, casual and more agreeable to the occasion. He gave due importance and attention for singing custom by



Sri Vishwadhishwaratirtha (Moolavrindavana), Undaru

Bhagavataru. He performed Nyayasudha and Yukti-mallika Mangala simultaneously for ten times. He is adorned as 'Vipraparama-guru' in Vrindavanakhyana. Vadiraja has asked him in Vrindavanakhyana to shower choicest blessings on Vrindavanacharya. Reference, related to him is also found in the biographical works of Vrindavanacharya.

The tradition records an incident as follows. Once Diwan Poornayya got prepared a golden Mantapa. He wanted to gift it to someone or some place for daily worship. At the same time, Sri Vishwadhishwaratirtha Swamiji, on his tour reached Mysore and stayed at the residence of Diwan Poornayya. Swamiji, through his intuitive knowledge, was well knowing about golden Mantapa. After enquiry of well being etc., Swamiji asked Poornayya to gift the golden Mantapa so that it could be used at Krishnamatha Udupi for adorned worship. Poornayya did not respond suddenly and positively for he had the desire to gift it to somebody else. He went inside and held discussion with his wife. Both of them realised the fact that all forms of supreme Lord are non-different and identical in nature. They decided to offer that golden Mantapa to Vishwadhishwaratirtha. With regard and reverence, honouring Swamiji, they consecrated that golden Mantapa to Krishna formed Lord. Swamiji received it and handed over to Krishnamatha. For many years, that golden Mantapa was used at Krishnamatha. After some years, when it became loose and crumbling, it was remoulded and restructured as required.

SriVishwadhishwaratirtha entombed in the year 1803 A.D. at Undaru. His Vrindavana is situated by the side his Guru's (Vishwanidhitirtha) Vrindavana. His pontificial period of Vedanta empire was 50 years. The Punyaradhana falls on Pushya month Shukla Trayodashi. It is learnt that Vishwadhishwaratirtha nominated his successor to the lineage after his first biennial Paryaya (1756-57).

31. Sri Vishweshatirtha :

Sri Vishweshatirtha was the thirty first pontiff as successor in the lineage of Sri Vishnutirtha. When he was ordained into Samnyasashrama, his guru came to know that his disciple was not so intelligent and wise as expected. Because, Vishweshatirtha was not reacting and responding skilfully after teaching. Guru was unhappy and became indifferent towards his Shishya Vishweshatirtha. Shishya felt very bad and made-up his mind to find an agreeable solution. He left Matha and roamed about for some days. He came to a secluded and remote place.



Sri Vishweshatirtha (Moolavrindavana), Kenchagaru

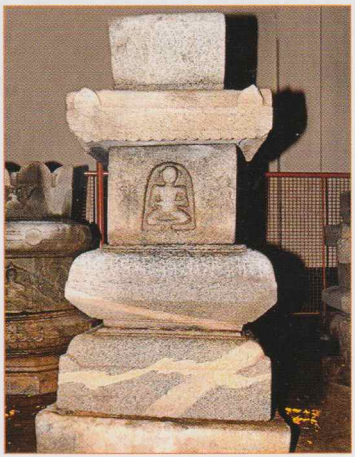
He began severe penance to propitiate the Lord and deities. Goddess Saraswati, presiding deity of knowledge was very much pleased with penance and physically appeared before Vishweshatirtha. She wrote Bijakshara (an energised syllable) on his tongue and by doing so she granted vast and skilled knowledge. By the gracious favour of Goddess Saraswati, Vishweshatirtha became a great knowledged person. He went to north India and visited many leading learning centres. He participated in scholarly

debates and discourses. In debates, he defeated many scholars and adorned Kashi Vidyapeetha. Everywhere, Swamiji was honoured with Jayapatra. On his way to Udupi, he came to Sode and engaged in the devoted Seva at the feet of Sri Vadirajaru. By the warm favour of Vadiraja, Vishweshatirtha used to shine with brilliance of intellectual excellence. He became famous and popular like the musk present in the navel of deer. Seeing blessed Shishya dazzling with academic excellence, Guru Sri Vishwadhishwaratirtha was very much delighted and happy. Swamiji went on south India tour. The king of Cochin (Ramavarma) was influenced by the unique mystic power of Swamiji. He got initiated into Madhva diksha. He became an ardent devotee of Swamiji. Swamiji stayed there for some months and taught Madhvashastra to him. By the order of Guru, Vishweshatirtha nominated the successor to the succession and named him Vishwapriyatirtha. It is learnt from the history that at the time of Vishweshatirtha, munificent gifts were consecrated to Krishnamatha Udupi and Sode Vadiraja Matha from Keladi king and others. Tradition opines that Vishweshatirtha entered the holy Vrindavana even when his Guru was alive. This seems to be agreeable to the information seen in the Vrindavanakhyana. But in this respect, authentic and historical documented records are not available. Swamiji's Vrindavana is situated at Kenchagaru village near Honnavara. He is popularly known as Kenchagaru Swamiji. The year of Vrindavanapravesha was 1794. Annual Aradhana falls on Magha month Krishna Trayodashi. In Vrindavanakhyana, he is known as 'Vipraguru'. Since his proper name was Vitthala by birth, he was addressed as Vitthala in Vrindavanakhyana. The sub-divided portion, related to him, is titled as Vitthalaprakarana. He is repeatedly asked to be away from unrighteous circle and also instructed to handover the responsibility of Pacchotika (the holy case of deities) to his successor Vishwapriyatirtha.

By the blessing order and permission of Guru Vishwadishwaratirtha, Sri Vishweshatirtha performed his Paryaya during 1788-89. This is like Vedavedyatirtha who performed his I Paryaya even when Guru Vadiraja was alive.

32. Sri Vishwapriyatirtha (Srimadvrindavanacharya) – 1774-1865 :

Sri Vishwapriyatirtha was a Shakapurusha and great mystic divine being of nineteenth century. He was born in the year 1774 in Inna village near Udupi. He was the son of Krishnacharya (Nagashayana) eldest brother of Vitthalacharya (Vipraguru-Vishweshatirtha). His name was Srinivasa. After undergoing the rites of refinement such as Jatakarma, Namakarana, Chowla, Upanayana etc., he was ordained into Samnyasashrama at the running age of ten by Guru Vishweshatirtha and named as Vishwapriyatirtha. He did his basic Shastradhyayana under his aged Paramaguru Sri Vishwadhishwaratirtha. When he made up his mind to go elsewhere for higher studies then, in dream Vadiraja hinted at him to come to his abode (Sode). Sri Vishwapriyatirtha went to Sode and engaged in devoted service (Seva) at the holy Panchavrindavanasannidhi of SriVadiraja. He also did rigorous penance by taking only a fistful fried rice mixed with curds at the end of evening worship daily. Sitting front of Vrindavanasannidhi, he continued the



Sri Vishwapriyatirtha
Sri Vrindavanacharya
(Moolavrindavana), Udupi

study of Sarvamula and other works and got the doubts cleared through the divine speech of Vadiraja emanating from Vrindavana. By virtue of this, he was well known as Vrindavanacharya. He also submitted himself at the holy presence of SriVedavedya and got blessed by that saint seer. When Vrindavanacharya decided to go on holy pilgrimage, he prostrated before Vadiraja's Vrindavana to obtain permission from Vadiraja. Surprisingly, there fell the Mantrakshata on his head from Vrindavana.

The Vrindavanacharya was like a deaf and dumb Brahmin at the time of Vadiraja. After Vadiraja's Vrindavana pravesha he, in his dream listened to the glorious teaching of holy text Vrindavanakhyana. Now, he got incarnated to popularise that sacred text. By way of getting written the holy text Akhyana, Vedanidhitirtha is well known as the master beginner (Srikara), whereas Vrindavanacharya is popularly known to be its Harikara (authority in teaching and spreading its greatness). He got written a befitting and wise commentary by his pupil Srimushnacharya. And by another competent and capable Shishya SriRaghupraveeratirtha of Bhimanakatte Matha, he got authored a validity substantiating work namely 'Vrindavanakhyana Pramanyaprabodhini'. SriVrindavanacharya happened to be a prime person character in Vrindavanakhyana. He is the chief listener and is addressed as 'Vipra'. To prove the identity of Vrindavanacharya with that Vipra (likely a deaf and dumb Brahmin) we get note of some historical illustrations in the biographical works of Vrindavanacharya which have reference hinted at Akhyana by Vadiraja. E.g. the vow of Nirannatva, bringing Vyasamushti from Madhyavata Matha and worshipping it at Krishnasannidhi, making Prakarana in Vrindavanakhyana and popularising it and others.

आख्यानप्रोक्तसल्लिंगैः व्यासानयनपूर्वकैः ।
निरन्नत्वव्रतमुखैः अयं वृन्दावनार्यकः ॥ वि. वि.प्र ।।।19

अथ वृन्दावनाख्यानप्रोक्तलक्षणदर्शनात् ।
अयं वृन्दावनाचार्य इति ख्यातिमगाद् गुरुः ॥

वि.गु.ली.वि. ।।।17

Vrindavanacharya used to write holy texts daily and give the written material to his pupils. Tradition records that Vrindavanacharya was none to second in the world of scholars. Not only the localities of Udupi, but, hundreds of scholars belonging to other parts of the country became his pupils and studied well. Swamiji was specially honoured by the kings of Mysore and Cochin royal families. The king of Mysore namely Mummadi Krishnaraja Wodeyar, seeing the extra ordinary Mahima of Sri Vrindavanacharya, consecrated an invaluable small Mantapa of emerald to great saint. During his Paryaya period, special gifts and ornaments were consecrated to Krishnasannidhi. Vrindavanacharya performed 4 biennial Paryayas at Udupi with great adoration and glory. (1804-1805, 1820-21, 1836-37 and 1852-53). During 1784 to 1794, there were three pontiffs in the line of Sri Sode Vadirajamatha. SriVrindavanacharya was not merely a scholar but also a highly knowledgeable in case of subtle topics of Vedanta (Prameyajna). The Vairagya (detached attachment) of Swamiji was superior and incomparable. Even in Paryaya Darbar, he had only Kaupin on his body. Knowing the peak mounted Vairagya of Vishwapriyatirtha, Sri Bhuvanendratirtha of Raghavendraswamy Matha exclaimed that it was totally agreeable in case of Vishwapriyatirtha for he was the descendant of the lineage of Sri Vishnutirtha a true embodiment of Vairagya.

भुवनेन्द्रार्यप्रमुखा दृष्ट्वा वैराग्यमीदृशम् ।
श्रीविष्णुतीर्थसद्वंशमणौ युक्तममन्वत ॥

– वि.वि.प्र ।

In one Paryaya, Swamiji offered one crore Tulasi and flowers to Sri Krishna with worthy thought of all the ornaments in that. When a poor Brahmin, desirous to go on pilgrimage, approached Swamiji, Swamiji taught him Vrindavanakhyana completely and blessed him the merit (Punya) of pilgrimage. SriSatyadharmatirtha of Uttaradimatha, a true and trusted devotee of Sri Vadiraja invited Vrindavanacharya to his Matha at Holenarasipur and happily made arrangement for the worship of Vyasamushti.

सत्यधर्म इति ख्यातो वादिराड् भक्तिपूरितः ।
गुरुं स्वमठमानाय्य व्यासपूजामकारयत् ॥

– वि.वि.प्र ।

At the command of Vadiraja, Bhutaraja used to be there always with Swamiji as protector. Vrindavanacharya had the good deal of mastery over 'Sarvamula, Yuktimallika, Nyayasudha and other Shastric works. Without the text in hand, he used to teach the text completely.

नित्यं सुधादिग्रन्थानां प्रवक्तृष्वद्यसूरिषु ।
मृग्यमाणेष्वनन्तायां कः समोऽस्य क्व चाधिकः ॥

– वि.गु.ली.वि ।

Following the instruction of Vrindavanakhyana, he performed the car festival of Lord Trivikrama and Aradhana of Sri Vadiraja on grand scale and glorious manner. The king of Cochin had having some doubts in respect of the experience of Svarupasukha. Swamiji warded his doubts off through apprising him of suitable solution in Tatvika method of practice. He also related proper solution to have the experience of embracing Krishna. He predicted and pre told the occurring of widowhood incase of a woman belonging to royal family indirectly. Installing the statue of Mukhyaprana and keeping the Vrindavana of Vadiraja on single basement (Panipeetha) in some places, he advocated, justified and propagated the system of Samapuja agreeable to the custom already existing in practice at Sode. With his mystic powers, Vrindavanacharya set the miseries of the mass aside. In one of his Paryayas, at the time of Churnotsava, due to the negligence of an attendant, when there was sudden touch of fire in Brahmaratha, Swamiji took the icon of Krishna and jumped from the chariot. He was fortunate enough to have the seeing of beautiful form of Vadiraja and also talking with him. Vrindavanacharya used to get satisfied through feeding hundreds of Brahmins with desired eatables to their content. He used to take only those eatables duly consecrated to Lord and His befitting retinue of deities. At one stage, he gave Samnyasashrama to a householder and named him Varahatirtha. He made separate arrangements to him for independent survival at Udyavara near Udupi.

Once through his mystic power Swamiji saved a devotee drowned into the water of Kaveri river. His blessed Mantrakshata caused delayed and painful delivery easy. Swamiji's command for continuation of Seva favoured to have the progeny of an excellent devotee of Sri Vadirajaru (Jambukhandi Vadirajacharyaru). Once, thieves utterly failed to identify Swamiji for he got disappeared from their sight. The holy remembrance of name of Sri Vrindavanacharya blessed more physical strength to a devotee by name Ramachar to do the Seva entrusted to him without any difficulty. Swamiji's blessings granted the power of speech to chant the Vedic Mantras clearly and eloquently in the performance of Samhita Yaga at Udupi. The great scholar of Kanchi, Sri Tathacharya got stunned at the matchless erudition and scholarship of Swamiji and surrendered himself. Once at Sode, a magician ran away due to burning pain caused by the invocation of Swamiji at the holy Sannidhana of Sri Bhutarajaru. At the time of journey, the

deception and fraud was rocked and ruined by Swamiji. Sri Vrindavanacharya was fortunate to have the holy Darshana of Ganga in Dhavalatirtha at Sode. The scared saying of Swamiji caused an enormous increase in the quantity of food for easy and sufficient serving on the beginning day of Paryaya. The rare device and practical solution planned and executed by Swamiji blessed the king of Cochin to have the sample experience of liberation and cleared the related doubts away. The instructive teachings of Vrindavanacharya initiated a devotee into the recitation of Sri Krishna Stuti composed by Sri Vadirajaru and as a result he was graciously granted holy Darshana of Sri Krishna. The holy and soft touch of palm of Sri Swamiji reenergised a devotee and blessed consciousness when the latter, after getting drowned into water, fell unconscious. The validity of Samatva worship of Vadiraja with god Vayu, got reconfirmed by Swamiji. At Rameshwara, for scared sipping (Achamana) the ocean water became sweet by the greatness of Swamiji. The expiatory rite with repentance, as instructed by Swamiji, removed the cursed state of senselessness.

Vrindavanacharya lived for 91 years and entered the holy Vrindavana in the year 1865 A.D. at Udupi. The annual Aradhana is observed on Ashadha month Krishna Amavasya. He enjoyed the in charge of pontificial seat of Vedanta empire for 62 years. Regarding life history of Sri Vrindavanacharya, three bio-graphical works are written by direct pupil-students who were witness of many incidents occurred in the life of Guru. There are two Sanskrit works namely

श्रीविश्वप्रियविलासप्रबन्धः–कोच्चिश्रीरंगप्पाचार्यविरचितः।

श्रीविश्वप्रियगुरुलीलाविलासः–एलत्तूरुसेतुमाधवसूरिविरचितः

श्रीविश्वप्रियलीले–एलत्तूरु श्रीसेतुमाधवसूरिविरचित।

Other than these three works, some Stotras, Pada-Padyas are also available in the praise of Sri Vrindavanacharya. Other than this, ample information is available in Vrindavanakhyana about Vrindavanacharya in the form of prescription and order to be executed in different births.

The holy Vrindavana of SriVrindavanacharya is located by the side of Sri Vagishatirtha's Vrindavana at Udupi. The figure of a Brahmin carved on the Vrindavana signifies that Vrindavanacharya was that brahmin and pupil student at the time of Vadiraja who listened to the Vrindavanakhyana in his dream. The order of the icons of Hayagriva-Vedavyasa and Bhuvaraha carved on the top also signifies the performance and introduction of Samanadhikaranya kind of worship by Vrindavanacharya. The information, available in bio-graphical works, Vrindavanakhyana, Stotras-Padas and tradition, ascertain the fact that Vrindavanacharya is the qualified divine soul to occupy the post of god Indra in the next Kalpa.

33. Sri Vishwadhishatirtha :

Sri Vishwadhishatirtha was a direct disciple of Vrindavanacharya. Graced with tall and stout personality, Swamiji was generally known and addressed as 'Hiriya Swamigalu' (senior Swamiji). He had the good deal of impression of past life. By virtue of that he was blessed with abundant knowledge. He studied under great and matchless scholar Sri Vidyadhishatirtha of Krishnapur matha. In addition to this, to please and propitiate his Guru Vrindavanacharya he did regular recitation of Samgraha Ramayana of Narayana pundit for a period of one Mandala at the holy presence of Mukhyaprana in Udupi. By the gracious favour of Mukhyaprana, Swamiji gained enormous knowledge and became undaunted scholar-debater par excellence. He enjoyed good deal of mastery over more number of leading



Sri Vishwadhishatirtha Udupi

Shastric works. He used to teach the Swamijis of other Mathas. Sri Vibudhapriya-tirtha of Adamaru matha, SriVidyasamudratirtha of Kaniyuru matha, Sri Vidya-purnatirtha of Krishnapur matha and others were his pupil students. All of them became great scholars. Sri Vishwadhishatirtha was end-owed with unique debating skill. Although young, he had the vast knowledge of different lores. His explicit personality used to hint at intellectual breadth and depth of academic superiority. In his presence, opponents could not continue the debating. They used to say 'good by' at an earliest. He was a terror to opponents and prime source of inspiration and guidance to scholarly world. When a sect of Madhvas convened a meeting at Madras in the year 1884 and opposed the Rujutva of Vadiraja, then Vishwa-dhishatirtha suddenly reacted and responded to that by organising mass meeting at Udupi. He collected then available evidences in support of Rujutva of Vadiraja and published an authentic work nam-ely 'Rujutvachandro-daya'. It gave impulse to contribute other volumes substantiating the Ruju-tva of Vadiraja. Swamiji performed two biennial Paryayas (1868-69, 1884-85). He renovated some portion of inner shrine of Sri Krishnamatha. There was due regard and recognition to the unique scholarship of Swamiji every-where especially by queen Victoria. A letter of recognition and praise is still seen at Sode Vadiraja Matha, Udupi as an authentic document. It is learnt that on the day of Vrindavanapravesha of Swamiji, holiday was declared. Swamiji entombed at Udupi in the year 1889 A.D. His Vrindavana is found in the middle back of the Vrindavana of Vrindavanacharya. Annual Aradhana falls on Ashadha month Krishna Amavasya. His period of pontificial incharge of Vedanta empire was 34 years.



Sri Vishwadhishatirtha (Moolavrindavana), Udupi



By the Command of His Excellence The Viceroy and Governor and Governor General in Council This Certificate is presented in the name of Her most gracious Majesty Queen Victoria Empress of India to

M. R. RY. VISHWADISHA THIRTHA SWAMI AVARGAL OF SODE MUTT, SON OF LAKSMINARAYANACHARYA, IN RECOGNITION OF HIS ENCOURAGEMENT OF LEARNING.

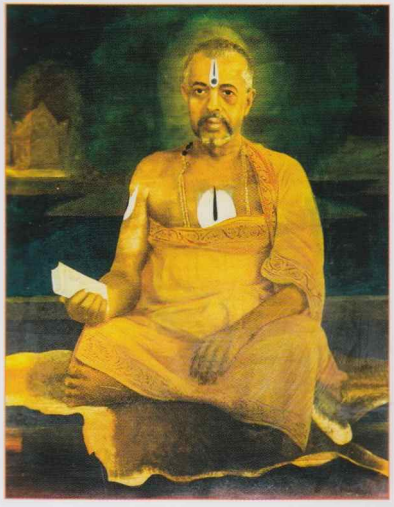
Hobart
Chief Secretary to The Government of Madras.

OOTACAMUND,
8TH SEPTEMBER 1897.

Certificate of Honour awarded by Queen Victoria

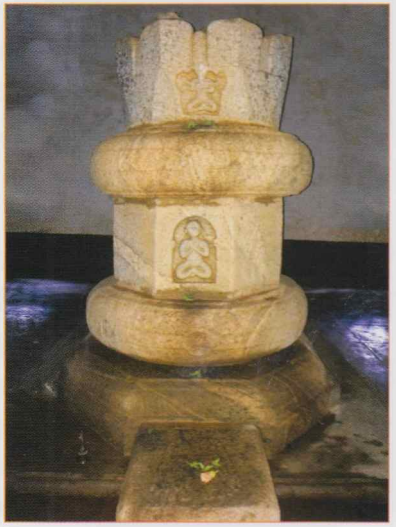
34. Sri Vishwendratirtha :

Sri Vishwendratirtha was born in 1881. At the time of Samnyasashrama, he was 16 years old. He continued his Shastric studies under Sri Vibudhapriyatirtha of Adamar Matha. He was highly qualified in Veda-Vedanta fields. As Swamiji was a great scholar in Shastric field he was equally talented in the field of literature. He has composed many poems in Kannada. The style is embellished with literary touch. The narra-tion in composition brims with clarity. The pen name of Swamiji is 'Rajesh-Rajanath'. Sri Vish-wendratirtha has also composed a small Sanskrit work namely Sri Vadirajashtaka. It is in the form of praise and prayer glorifying the main incidents of Vadiraja's life. The performance of daily worship by Swamiji was distinct and decent. It was elaborate and glorious. With one or other reason, he never shortened it. At the time of worship, chanting of Mantra-recitation and singing of songs were mandatory. The life of Samnyasashrama of Swamiji was ideal in all respects. Swamiji performed three biennial Paryayas successfully. (1900-01, 1916-17, 1932-33) He renovated the construction of Vrindavanashala at Udupi. As per the records available, the renovation was completed on 02-01-1934. He too had the concern with mundane affairs of issues for tackling them. And it was because of that concern he readily came forward to give importance to modern education also. He established a high school namely 'Vishnumurthy Hayavadanaswamy High School' in Innanje. He was the first person in that field to step ahead for spreading modern education in that region. Now, it is upgraded to P.U.College. It is developed in all respects and it has become one of the best and leading educational institutions in that area.



Sri Vishwendratirtha

Sri Vishwendratirtha travelled this land and visited many holy centres. Getting enga-ged in Patha-Pravac-hana, he was highly adorable to scholars. Swamiji was supporting and nourishing the scholars. He was very fond of feeding others. He was also kind enough towards poor and needy. Being endowed with mystic powers, he used to bless the honest devotees with Mantrakshatas for progeny etc. As he was well versed in the Yuktimallika of Vadiraja, he organised Maha Sabha (scholarly meeting) namely 'Yuktimallika Sourabha Prakashini' for many years. He also organised special lectures by inviting the scholars from different places. The venue was the corridor of Sri Ananteshwara temple. He took up initial renovation work in some branch Mathas. In 1928, at the invitation of king Ramavarma of Cochin he went to southern India and visited Cochin. He was specially honoured by the king. The king was very much influenced and gifted some golden ornaments and also Rs.3,000/- (Rupees Three Thousand) cash in the form of devoted Seva to the coming Paryaya (1932-33) in advance. Knowing this, the incharge of Anatashayanam also invited the seer and



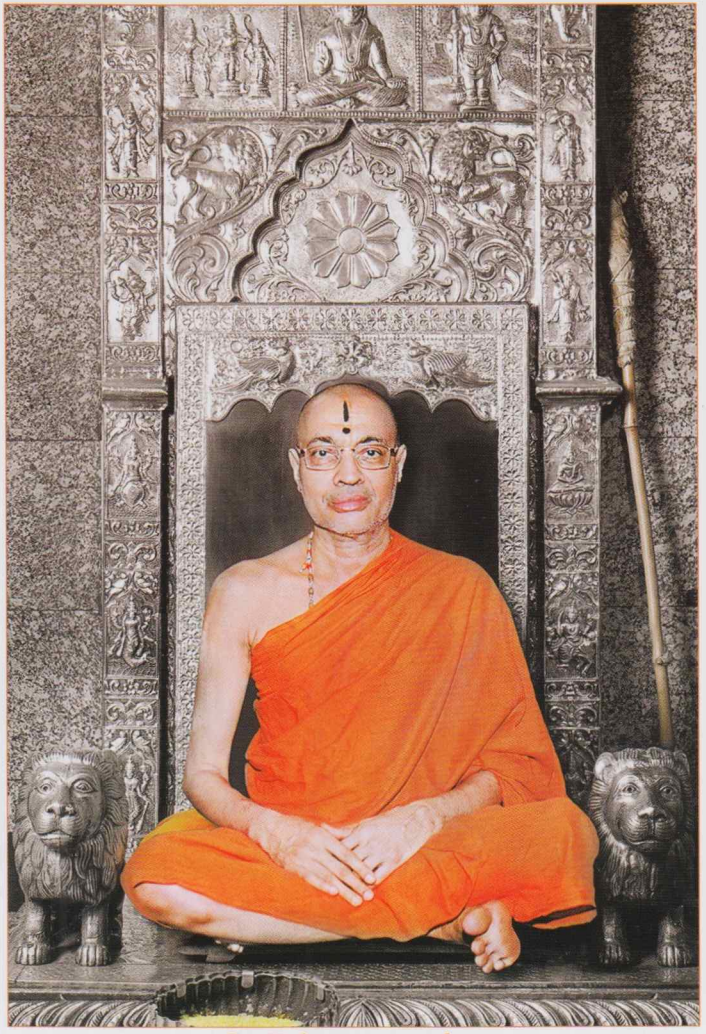
Sri Vishwendratirtha (Moolavrindavana), Udyavara

honoured him. In the year 1939 he toured in the Mysore region. Owing to the invitation of king Krishna-rajendra Wodeyar, Swamiji visited royal palace and received due honour. He shared the platform along with Swamijis of Uttaradimatha, Kundapuramatha and Puttigematha. Since the king wished to have the observance of Chaturmasya of Swamiji in Nanjangudu, the seer observed his Chaturmasya of that year in Nanjangudu. There he established 'Sri Krishnamadhva Sabha' parallel to 'Srikanteshwara Advaita Mahasabha' and collecting the huge fund he gifted to the same Sabha. He had high regard and reverence in respect of rich tradition of Madhvacharya and SriVadiraja and also in its practice. In his oldage, Swamiji used to stay at Udyavara Matha. Being a great Ayurvedic physician, he prepared a medicated oil known as 'Hayagrivataila'.

Since then, it has been prepared by the Swamijis of Sode Vadirajamatha till today. It is very popular and widely used to get away from rheumatic and other body pains. Swamiji was also treating the patients suffering from severe diseases successfully. Once he gave the treatment to the seer Sri Sudhindratirtha of Puttige Matha. In the year 1941, Sri Vishwendrairtha got celebrated diamond jubilee of his Peetharohanam on a grand scale. He entered the holy Vrindavana in the year 1943 A.D. at Udyavara. His Aradhana falls on Ashwina month Shukla Navami. The period of his pontificial incharge of Vedanta empire was 44 years.

35. Sri Vishwottamatirtha : (1934-2007)

Sri Vishwottamatirtha, who flourished in the 20th century was a saint pontiff of crown personality. He was stock sample of rare combination of discipline of Samnyasashrama and deep Shastric knowledge. He was always peaceful and calm. He used to deal with things with serene approach and sensible attempt. He used to prefer to have secluded place for deep deliberation of learning. Sri Vishwottamatirtha was born of pious couple Sri Krishnacharya and Smt Krishnaveni in



Sri Vishwottamatirtha

Udyavara near Udupi in the year 1934 A.D. (Srimukha Samvatsara Pushya month Krishna Trayodashi). He underwent essential rites of refinement (Samskara) such as Jatakarma, Namakarana, Upanayana etc., as prescribed on time. His name was Madhava. Madhava didn't have much interest in sport and amusement. Since his childhood, he was liking lonely place. At this age, Madhava preferred to resort to mediation several times. Seeing that brilliant lad, Sri

Vishwendratirtha wished to have that boy as his successor. But, parents did not like to sacrifice that lovely child. Lord Hayagriva gave a hint in the dream of mother. Then, parents handed over their son Madhava to Guru Vishwendratirtha wholeheartedly. Vishwendratirtha ordained Samnyasa-shrama to Madhava and named him Sri Vishwottamatirtha. It was in the year 1943 A.D. (Svabhanusamvatsara Bhadrapada month Shukla Chaturthi). After one month and five days, Vishwendratirtha entombed on Svabhanu Samvatsara Ashvina month Sukla Navami (1943). Then, Sri Vishwottamatirtha bore the responsibility of Matha. His basic learning started with the help of some local pundits. His personality was distinct one. He was an embodiment of honesty and nobleness. His majesty stood concealed like fire covered with ash. Swamiji continued his higher studies of Vedanta and other lores at the gracious presence of Sri Vidyasamudratirtha of Kaniyoor matha who was a scholar of repute and a great sage of self discipline. The unique power of intelligence, the act of comprehending, the strength of merit etc, of Vishwottamatirtha immensely pleased Guru Vidyasamudratirtha Swamiji. He gained the abundant wealth of knowledge and engaged in the prescribed practice of Japa, Tapa etc. He remained far away from publicity, prestige, praise etc. In respect of traditional prescription and practice, the decent, the humble and modest approach of Swamiji was beyond expression. His initiation, adherence, faithfulness and inclination towards Madhvasiddhanta and Rujutva of Vadiraja was distinct, firm and unfathomable. He had the responsible regard and unhampered alertness in case of Vadiraja and Bhutaraja Mahima. SriVishwotta-matirtha was a source of solution to the grievances of grieved. The Mantrakshata, blessed with favouring prayer by him, redressed the botherations of thousa-nds of faithful devotees. That Mantrakshata has, even now, become the prime safe guardian to many. His Hitopadesha has be-come serene light for hopeful and painless march in the life. His Mantropadesha has ene-rgised the virtuous power to worship, propitiate the divinities and Gurus to receive choicest bless-ings for spiritual achieve-ment and solace. He was a ray of hope to helpless. He was a light of enli-ghtenment to the learners. He was a rich treasure of scholarship to scholars. He was a devout delegate to deliver desired devices to faithful devotees. His lovely glance seemed to be worthy of seeing for he used to meet and treat even the unknown as known. The very seeing of Swamiji used to suggest the fact of presence of divinity. His prayer rescued hundred of devotees from untimely end and disasters. The beneficial expressions of Swamiji could, although scanty, always sustain the sweet remembrance of Vadiraja and Bhutaraja. Without that sweet reference, he said nothing. He preferred to have lonely place always. It was because of studying the holy texts repeatedly to understand and comprehend them better. He used to have one or other sacred book always in his hand. Out of classical academic interest, he had the credit of collecting the rare and old manuscripts related to different branches of knowledge. The number of manuscripts collected crosses two thousand. It was his individual and personal endeavour. Swamiji upgraded the Secondary Institution at Innanje to Pre- University College and introduced some courses relevant to modern science



Sri Vishwottamatirtha (Moolavrindavana), Sode

and technology.

Swamiji's daily observance related to Japa, Tapa, worship etc., was highly disciplined and time oriented. Neither there was compromise nor even concise in that. Vishwottamatirtha had having high regard and reverence incase of all saint superiors. He paid visit to Navavrindavana, Mantralaya, Uttanuru, Sankapur, Venisomapur, Chippagiri, Manavi, Chikalaparavi, Kenchanagudda, Hampi, Savanur, Thirukoyiluru, Kumbhakona, Rajamahendri, Sangali, Ritti, Holehonnuru, Madanur, Bhimanakatte and other holy centres and offered salutations to presiding deity and Guru. Swamiji started a big Goshala at Huvinakere for aged cows and thus tried his best to avoid cow-slaughter. Hundreds of cows are given shelter, food etc. and thus protected. He went on an extensive tour visiting all places from Kanyakumari to Vasudhara. He became virtuous by seeing Sri Ranga and other holy centres and also by taking holy dip in Ganga and other rivers. Luckily and involuntarily, some godly incidents as unique Mahima, were taken place in his life.

Few may be mentioned as follows.

i. Lord Hari appearing in the guise of a Brahmin and assisting in Devadarshana at Srikurma.
ii. In Vasudhara Hayagrivadarshana in meditation.
iii. Visible perception of Bhagirathi at the holy Sannidhana of Sri Satyadharmatirtha Swamiji (Holehonnur).
iv. Darshana of Vijayadasaru at Chippagiri.
v. Darshana of Gopaladarasuru in the dream and hint at Uttanuru.
vi. Hearing of the sweet note of Tambura and jingling bell at Manvi.
vii. Hearing of 'Omkara' at Hampi.
viii. Glorious Darshana of Ruju gods during observance of Japa.
ix. Darshana of divine plane on the top of Vrindavana of Sri Vadirajaru at Sode.
x. Hint in the dream for stone inscription of entire text Vrindavanakhyana at the time of fourth Paryaya in Udupi.
xi. Appearing of Vrindavana of Vishnutirtha as mountain (Kailasa) at Madanooru.
xii. Worshipping the rusted and non openable copper box with heartfelt praise and prayer, Swamiji made it easy to get the very box opened and have a small golden Vrindavana of Sri Vadirajaru at the residence of Jambukhandi family, Ballari in the year 1992.
xiii. Through rigorous Anusthana, Swamiji saved a boy left off in Tapovana (Sode) by relatives unknowingly

and others

Sri Vishwottamatirtha had many works and important statements by heart. His analysis, inquiry etc, was discretionary and judgement oriented. The style of teaching was uninterrupted and it was prime source of reflection and retention. Being leading scholar in Shastric field, he taught Shastric works like Nyayasudha and others to Sri Vidyasagaratirtha Swamiji of Krishnapur matha and others. The teaching was superb and unique. Swamiji has brought to light many unpublished works of Vadiraja and others. The words anger, wrath etc., are unfound in his knowledge of words (Kosha). Therefore, he could manage the administration and transactions easily and successfully. Sri Vishwottamatirtha undertook the needful renovation and new construction work at many branches of his Matha namely, Kumbasi, Tirthahalli, Narala, Bilagi, Udyavara, Undaru, Huvinakere, Madhyavata, Sode, Renjala, Udupi, Kenchagaru. In Sode, the renovation and construction of Poojamandira, Vrindavanasannidhi, retiring rooms, dining hall, kitchen, Gurukula etc., was historical one. To him, Soda Kshetra was all in all.

He used to stay there during Chaturmasya and other occasions. He got engaged in special observance of Japa, Tapa etc, and got blessed graciously by Vadiraja and Bhutaraja. Sri Vishwottamatirtha performed four Paryayas (1948-49, 1964-65, 1980-81, 1996-97) on grand scale with great grace. During third Paryaya, Swamiji organised 500th year of Vadiraja Jayanthi on a large scale successfully. During fourth Paryaya (1996-97) he got constructed Vadiraja Mandira besides Badagumalige at Krishnamatha and consecrated to Lord Krishna. At the hint instruction of Vrindavanakhyana and dream indication, Swamiji got done the stone inscription of entire sacred text Vrindavanakhyana. He got built Akhyanamanidra in front of Panchavrindavana Sanidhi at Sode and consecrated it at the feet of Sri Lakshmi Hayavadana, an adorable deity of Madhva and Vadiraja. Vishwottamatirtha established Bhavisameera Gurukula at Sode in the year 2006 and thus gave impetus and importance to Shastric studies. On 18-08-2007, the revered Swamiji completed daily worship, participated in Haridasa function and gave blessing speech. After day meals, he favoured the mass of devotees with Mantrakshata and at about 2:00 pm uttering the Lord's holy name 'Rama, Rama, Rama' three times departed from the mortal body without any unnatural changes and abnormity. His period of incharge of pontificial Vedanta empire was 64 years. Let the sweet remembrance of holy name 'Vishwottamatirtha' remove all the obstacles for easy observance of divine worship and adoration and become the chief means for securing blessed favour of Sri Hari-Vayu-Vadirajaru, Bhutarajaru and others.

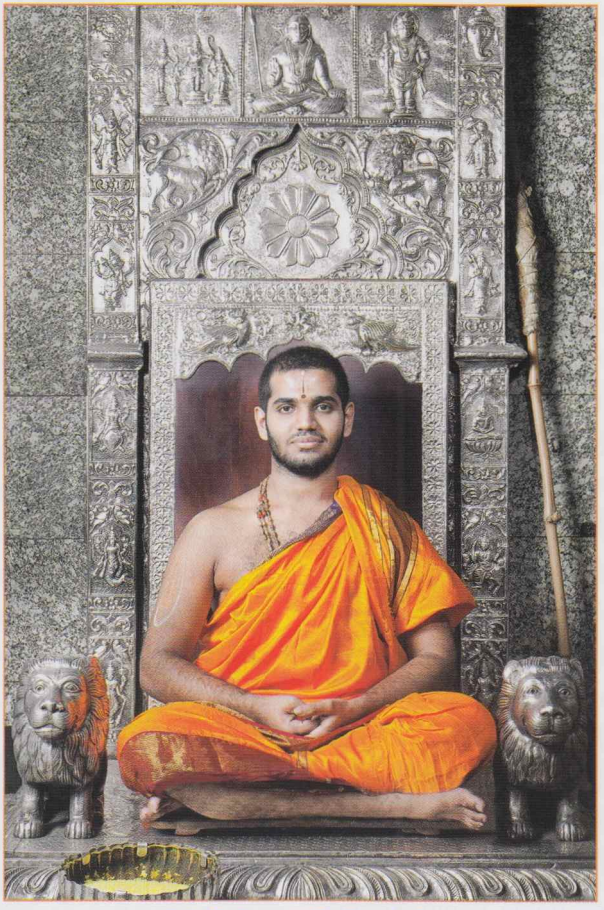
36. Sri Vishwavallabhatirtha :

Sri Vishwavallabhatirtha was born of honest and virtuous couple Srinivasa Tantri and Smt. Vedavati in Padigaru near Udupi on 24-03-1991. Undergoing the prescribed rites of refinement such as Jatakarma, Namakarana and others, he got the name 'Raghava'. As he was born on Ramajayanthi, the name 'Raghava' was agreeable in all respects. Even in childhood, Raghava preferred to have Ekanta. He grew as lovely child of mother. Raghava used to assist his mother in homely affairs. Raghava's grandfather was Vidwan Sri Gururaj Tantri. He was a great scholar, knower of rich tradition and an authority in Dharmashastra (code of laws). As he was strictly adhered to the observance of Ekadashi, he was well known as Ekadashi Tantri. As he was endowed with the power of Mantra, he, at the birth of Raghava, predicted and pre told that born child would become glorious and achieve something extra-ordinary. The style of Raghava's life was a sample of discipline. In his responsible life, timely awareness and proper endeavour are reciprocally intact and promising in achieving the goal.

Even at the primary and secondary learning, religious understanding and observance were harmless and unsublated. When the topic of Samnyasashrama was proposed, the parents did not agree to handover their lovely son. When there was a formal and casual recollection of past hopeful wish and the realisation of Lord's resolve, parents rushed to Sode and informed with respect to Sri Vishwottamatirtha about their consent. It was the good fortune of Raghava to become the successor of the seat of Vedanta empire graciously adorned by Madhvacharya, Vishnutirtha, Vadiraja and other great saint pontiffs. Raghava took the Samnyasashrama in the year 14-06-2006 from Sri Vishwottamatirtha at Sode and became Sri Vishwa-vallabhatirtha. He learned the discipline of essentials of Samnyasashrama and put into practice. He started his studies under Sri Vidyasagaratirtha of Krishnapur Matha, an ardent student disciple of Vishwotta-matirtha. The grasping power of Vishwavallabhatirtha is unique. His behaviour is moral

featured and expression work concentrated. At present, study is continued with the help of pundits.

After the departure of Guru Sri Vishwottamatirtha, he took the responsibility of administration. He became great thinker and observer. Taking into consideration the necessity, he planned to take up the renovation and construction work. And accordingly, Swamiji took up the renovation and construction at Udupi, Sode and other places and completed on time. The construction of Rajadhama in Sode is historical one. Swamiji started well established Goshala and Yagashala in Sode. Vishwavallabhatirtha has established an institution namely 'Srimadvrinda-vanacharya Samshodhana hagu Prakashana Kendra' to preserve thousands of manuscripts and other works collected by Guru Sri Vishwottamatirtha and publish. And to accord due support to scholars he has also launched a scheme namely 'Sri Vishwottamatirtha Masika Vidwatsambhavane'. The Bhavisameera Gurukula, started by Guru Sri Vishwottamatirtha, is enjoying good and needy support from Swamiji and is running well. Realising well the timely need and social obligation, Vishwavallabhatirtha readily came forward with prudent vision to cater to the needs of higher education in the rural area. As a result, Swamiji has started 'Sri Madhva Vadiraja institute of Technology and Management' to encourage and support the modern system of education. This institute has better infrastructural facilities and updated learning resources. Library, labs, hostels, departments, office etc., are all well equipped. He put his efforts and started English medium section in existing school at Innanje as a boon to rural student community. He started tri monthly religious and cultural magazine 'Tattvamallika' with a view to propagate the Tattva and pass on the trusted and right information to the faithful public. To recognise the dignified academic status and contribution of learned scholars and philanthropists in the society, Swamiji has been honouring the qualified and others every year.

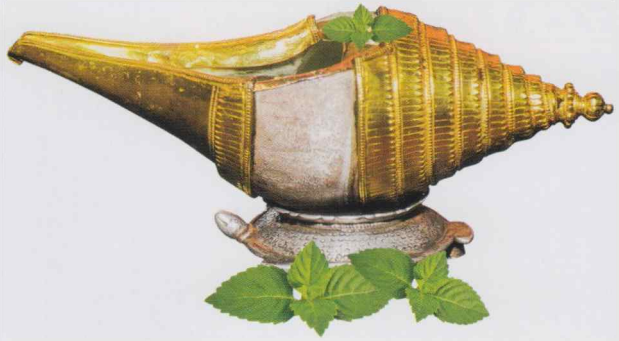


Sri Vishwavallabhatirtha

Under the close-supervision of Swamiji, all festivals in Matha (Sode) are celebrated on grand scale with due care. Like his Guru, Swamiji has visited the centres of super-saint seers and also other holy centres. He performs daily Japa, Tapa in distinct manner. For well being of devotees, Swamiji submits an earnest appeal at the feet of Sri Hari-Vayu-Guru. Gurubhakti, firm belief and faith in Vadiraja's Rujutva is unquestionable and unequalled. He never gets yielded to any kind of pressure and obligation. The fulfilment of his blessing word (Vaksiddhi) is granting coveted results or fruits to thousands of devotees.

The first biennial Paryaya of Sri Vishwavallabhatirtha has become 'Na bhooto Na Bhavishyati'. Daily worship with new

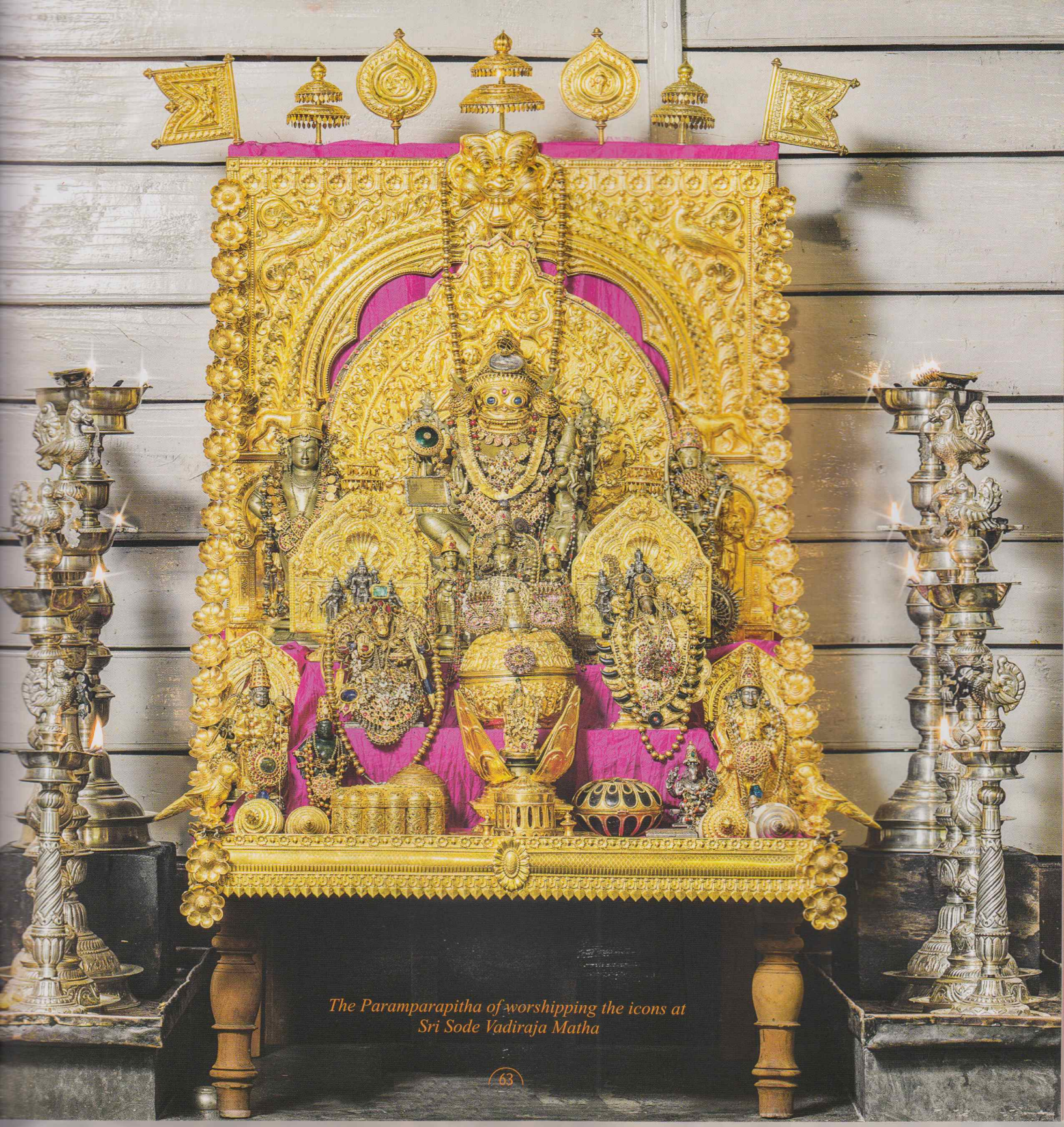
and gracious Alankara, Annadana, Pravachana, Patha-Parayana, Rathotsava and other religious functions and festivals enriched the dignity and decorum of the Paryaya. And many cultural programmes, getting rare occasions and stage to exhibit the hidden talent of artists of different regions, added more brightness to the whole Paryaya. In addition to this, Aradhana functions of great saint- sages and Haridasas were celebrated in befitting manner. A national seminar on 'Vadiraja's Contribution to the Indian Philosophy, Language and Literature' was well organised to introduce the unique greatness of Vadiraja in respect of academic excellence. A series of lectures on Vrindavanakhyana was organised during the Aradhana period of Vrindavanacharya. The magnum opus-Yuktimallika of Vadiraja was published in ten volumes with complete text, commentary and translation. The entire Bhagavata, with Kannada translation in accordance with the commentary of Vijayadhwajatirtha was published in two volumes. A critical edition of Prakashasamhita has been brought to light. Recently, the Mahabharatha Tatparya Nirnaya of Sri Madhvacharya, with Vadiraja's commentary Bhavaprakashika and Kannada translation with critical notes, has been published in two volumes. During Paryaya period, cultural teams from different parts of country flocked to Udupi and exhibited their talent in various arts. Swamiji showed social concern by extending financial help to poor people irrespective of caste and creed. He continued the scheme of 'Children feeding' and also distributed uniforms to school children. Swamiji invited hundreds of scholars and organised daily discourse (lecturing) continuously for two years. By getting constructed Brahmaratha newly, he created history. Consecrating hundreds of Saptotsava, Swamiji secured grace and dearness of Lord Krishna. Thus, first biennial Paryaya of Sri Vishwavallabhatirtha was really a glorious sample and an unprecedented one. Swamiji is ever ready to rightly propagate the Dharma and Tatva. We, the faithful devotees earnestly pray Lord Hari-Vayu-Vadiraja-Bhutaraja and others to shower the choicest blessings on Sri Vishwavallabhatirtharu and fulfil his plans as dreamt at the earliest.





View of Madhvatirtha, Udupi

The icons being worshipped daily in the lineage of
Sri Sode Vadiraja Matha



The Paramparapitha of worshipping the icons at Sri Sode Vadiraja Matha

The icons being worshipped daily in the lineage of Sri Sode Vadiraja Matha

1. Sri Bhuvaraha :



Sri Madhvacharya blessed this Bhuvaraha icon to Sri Vishnu-tirtha, founder pontiff of Sri Sode Vadiraja Matha. The Bhuvaraha icon is unique styled one where Lord Bhuvaraha rests on the hood of a lordly serpent with Bhudevi (form of goddess Lakshmi) sitting on the left thigh of the Lord. The Lord appears to be pleased and eager to grant merciful bliss to his consort. It is worshipped as the presiding and favourite deity of Parampara.

2. Sri Hayagriva :



When a goldsmith tended to cast the metal into a mould to make the icon of Vighnesha, it casually turned into an icon of Hayagriva. He tried again and again but failed. He placed that icon at the corner as if unwanted. Then, the supreme Lord of Hayagriva form used to present in that voluntarily. It was nothing but an Archavatara of Hayagriva form. Then the Lord appeared in the dream of Vadiraja and asked him to take the icon for daily worship. He assured that he was doing Archavatara as promised. The Lord also instructed the goldsmith in dream to offer that icon to the saint. Next day, Vadiraja came to the abode of goldsmith and saw that Hayagriva icon which was dazzling with gracious and holy presence of the Lord. He took the icon and kept on the Peetha with Bhuvaraha and worshipped with glorious adoration. This is also presiding deity of Parampara.

3. Sri Lakshmi Narasimha :



On pilgrimage, once Vadiraja, with followers, was roaming about in Kurukshetra land. He went to Bhimakunda (a pond), took out the club used by Bhimasena and showed to others. He also took Sri Lakshmi Narasimha icon duly worshipped by Bhimasena. Since then, that icon is being worshipped in the Parampara peetha by the pontiffs of Sri Sode Vadirajamatha.

4. Sri Vitthala :



Once, Sri Vadiraja had been to Gautama cave. It was the holy spot of penance of sage Gautama. He saw an icon of Vitthala originally adored by four faced Brahma. Brahma blessed that icon to sage Gautama performing the rigorous penance. Sage Gautama worshipped it to his full content and kept in that

cave. Sri Vadiraja collected that icon and used to worship in the Paramparapeetha.

5. Kadugolu Sri Krishna :



Sri Madhvacharya blessed different icons to number of disciples consisting of pontiffs and householders. An icon of Krishna holding churning rod and rope in hands and worshipped by Madhva, was given to Sri Vadiraja Matha at the time of Vrindavanacharya (1774-1865) by the descendents of householder concerned. Since then, it is being worshipped in Paramparapeetha.

6. Garudavahana Sri Lakshmi Narayana :



It is also worshipped by Sri Madhvacharya. Lord Narayana with his consort goddess Lakshmi is sitting on his vehicle god Garuda. It is worshipped daily with the Balamuri conch.

7. & 8. Sri Rama & Sri Vitthala

Once, Vali and Sugriva did penance and propitiated god Brahma. Pleased with the penance, Brahma blessed the icons of Sri Rama and Sri Vitthala. Both Vali and Sugriva worshipped those icons with special adoration. At the end of





Tretayuga, icons were kept underground with abundant treasure. In this age (Yuga), Vadiraja, with his intuitive knowledge was knowing all that. Around 1527 A.D, when Vijayanagara dynasty was facing financial crisis, Vadiraja went to Vijayanagara and unearthed the abundant treasure and gave to Krishnadevaraya and Achyutadevaraya. He took those two icons of Rama and Vitthala and worshipped daily.

i. The icon of Rama seems to be made of silver with Sudarshana on crest and feet.

ii. Sri Vitthala

9. Lord Srinivasa with Sri and Bhu :

Once, Vadiraja wished to have the Darshana of Lord Venkateshwara. When he came to Tirupati, he saw the rocks of steps appearing as Saligrama and felt uneasy to tread on them. So, he climbed the hill on his knees singing the glory of the Lord. Vadiraja worshipped that Presiding deity to his entire satisfaction and offered him a garland of one hundred eight Saligramas. That Saligrama garland adorns the Lord even today. The Lord, being



very much pleased, blessed Vadiraja his icon with Sri and Bhu. The gracious presence of Lord Srinivasa with Sri and Bhu in those icons is complete. Since then, those icons have been being worshipped in Paramparapeetha of Sri Sode Vadiraja Matha.

10. Pacche Vitthala :



Once,Vadiraja was moving across Mudabidare. The king of that region invited him with pure devotion to the Jaina temple. Seeing the faith and regard of the king, Vadiraja accepted the invitation. He, while entering the temple, was deeply meditating on the Vitthala form of Lord. By virtue of that, the Suddha Jina icon got altered into Vitthala form. Vadiraja took that icon of emerald and used to worship daily. It is worshipped in the Paramparapetha even this day.

11. Sri Hayagriva :

Sri Vishnutirtha, brother of Sri Madhvacharya, was having an



icon of Hayagriva for special adoration. When Vadiraja went to Harishchandra mountain and met Sri Vishnutirtha in person he was given that Hayagriva icon as witness of their meeting. Since then, that Pratima is being worshipped in the Paramparapeetha daily.

12. Sri Vyasamushti :



When Sri Madhvacharya visited Urdhvabadari, he was given eight Vyasamushtis. Madhvacharya kept one Vyasamushti Saligrama in Madhyavatamatha and worshipped. The saint pontiffs of eight Mathas used to worship that Vyasamushti at their convenience. When that Vyasamusthi was brought back and kept in Madhyavatamatha by Vadiraja then that Matha became under the possession of Sode Vadirajamatha. It was Vrindavanacharya who, at the hinted instruction in Vrindavanakhyana, kept that in between Hayagriva and Bhuvaraha icons in Paramparapeetha and worshipped as instructed. He then brought that Saligrama to Krishnasannidhi and performed Samanadhikaranapuja. The Vyasamushti is accorded with special adoration at the time of daily worship.

13. Paryaya Sri Krishna :



Vadiraja granted the performance of fifth Paryaya to his disciple Sri Vedavedyatirtha and came to Sode. There, at the holy Sannidhana of Venugopala Krishna, he did his Paryaya similar to that of Krishnaparyaya at Udupi. For special offerings and adoration, Vadiraja used to have small icon of Lord Krishna. After Paryaya, that icon is being worshipped daily by the pontiffs of Sri Sode Vadiraja Matha in

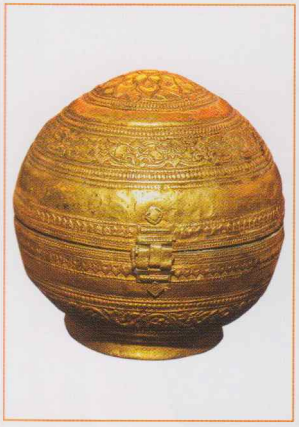
Paramparapeetha.

14. Srimushnavaraha :



When Vadiraja went to the holy centre of Srimushna, he worshipped Lord Varaha with due adoration and devotion. As a result, Lord Varaha, being immensely pleased, favoured Vadiraja with gracious blessing by appearing in the small form of icon. And that icon of Varaha is worshipped in the Sode Matha with special adoration.

15. Saligrama Samputa :



On pilgrimage, Vadiraja went to Nepal and reached the origin place of river Gandaki namely Damodarakunda. When he took holy dip there, the Lord, being present in Saligramas got adhered to the body of Vadiraja. This happened three times. Saligramas of small seed size (Gulaganji) were collected and kept in Samputa. Since then, that Samputa is being worshipped in Sode Matha daily.

16. Sri Vishvambhara Saligrama



It was found in the Goutama cave. Vadiraja brought it along with Vittala icon and keeping it on the Samsthanapeetha, worshipped daily.

17. Hayagriva Saligrama :

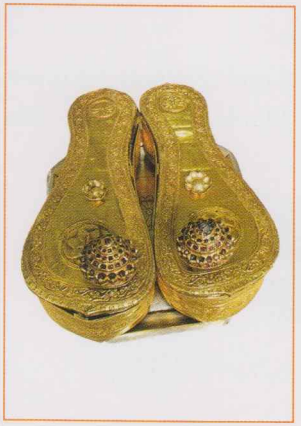
Once in one cave, Vadiraja saw a Saligrama glowing with unique radiance. It was Hayagriva Saligrama with distinct face mark. He took it and worshipped to his full satisfaction. That Saligrama is worshipped even today at Sode Paramparapeetha.

18. & 19. Sri Mukhyaprana and Sri Vadirajaru.



The icons of Sri Mukhyaprana and Sri Vadirajaru are worshipped keeping in single plate. The icon of Vadiraja was prepared by Vadiraja himself and it was given to his mother at the time of setting out for pilgrimage. It virtually avoided the feeling of separation of Vadiraja in physical absence. Since Vadiraja is Latavya Ruju god, he is worshipped with Mukhyaprana. This mode of worship signifies the aspect of Samatva. The pose of icon ascertains the fact that like Mukhyaprana, Vadiraja is also prime support to the world of Garuda,Shesha etc.

20. Suvarnapaduka of Sri Vadirajaru.



The two golden sandals (Suvarnapaduka) of Vadiraja are also worshipped with due adoration. These sandals originally belonged to divine world (heaven). God Indra and other gods worshipped them with regard and reverence as those symbolize as moving stock samples or replica of Vadiraja's

gracious presence. Those golden sandals have been blessed to this mundane world by divinity for the welfare of mankind. After Vrindavanapravesha, Vadiraja appeared in the godly plane with same form and out of compassion, blessed the sandals of his holy presence to disciples. These golden sandals are worshipped daily along with the icons of Mukhyaprana and Vadiraja with glorious adoration.

21. Sri Bhutarajaru (Padmapeetha)



SriBhutaraja is qualified godly soul to occupy the seat of god Shiva in the next Kalpa. He is endowed with super occult power. Bhutaraja, being blessed by Vadiraja and present in many places, is protecting the mass of devotees. In Sode and other places, he is rendering devoted service at the feet of Hari-Vayu-Vadirajaru. He is the guardian of the lineage of Sri Sode Vadirajamatha. The Padmapeetha,seen in the Sodematha brims with the holy prasence of SriBhutaraja in complete. It is worshipped with special offering and adoration.

In the same way, the small Saligrama of Dadhivamana form of Lord is also worshipped with due adoration.

22. Akshayapatre & Mudreyungura



The vessel and seal ring are given by Sri Madhvacharya to his qualified and devoted brother Sri Vishnutirthacharya. On seal ring, we find the name (letters) 'Srikrishnasri' inscribed. The Akshaya vessel is worshipped daily at the commencement of Samsthanapooja.

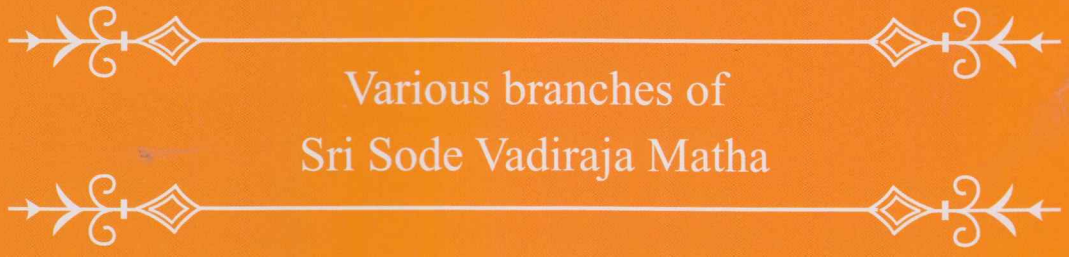


23. Mantrakshate Tatte



This plate is blessed by Srimadhvacharya to his lovely brother Sri Vishnutirthacharya. There lies the greatness of sanctity signifying the high worth holy touch of all saint pontiffs of this lineage of repute.




Various branches of
Sri Sode Vadiraja Matha

Various branches of Sri Sode Vadiraja Matha

Traditionally it is said that at the time of Vadiraja there were 120 branches (Mathas). 60 branches were at above the phase of Ghat section and 60 below of that. But, later on, due to lapse in contact and communication, most of them might have gone under the control of local persons and bodies.

Following are the branches that are managed by Sri Sode Vadiraja Matha.

1) Sode Vadiraja Matha, Car Street, Udupi.



The view of Sode Vadiraja Matha, Udupi

This Matha exists in the south east direction of carstreet. It was constructed at the time of Vadiraja. It consists of Pooja mandira, kitchen, office, wells, quadrangle, rooms etc. Around Pooja Mandira, there is corridor. Wood work is unique and more appealing. We also find the sacred shrine of Nagadevaru and Bhutarajaru. It has been renovated by Vishwottamatirtha. Other than daily worship, special adoration is offered on Sankramana day of every month and on other occasions. The process of automation is introduced in office for dealings and transactions. The present pontiff Sri



Sri Nagadevate and Sri Bhutarajaru
Sri Sode Vadirajamatha, Udupi

Vishwavallabhatirtha took up the renovation and construction work on a large scale and completed successfully.

2) Vadiraja Matha, Sode, Sirsi Tq, Uttara Kannada, Karnataka.

Basically, this Matha was constructed by Sri Vadiraja. Later on, it has been renovated and improved with new construction. At the entrance of Sode, a lake known as Hayagriva Samudra is seen. It is the spot where thousands of horses disappeared after defeating the enemy army of Arasappa Nayaka. The Matha is in three stages. In upper stage, there is Trivikrama temple. The Trivikrama temple consists of inner shrine, chariot, corridor with the stone Mantapa. In inner shrine, the idol of Trivikrama, brought by Bhutaraja from Urdhvabadari is found installed by Vadiraja. In chariot portion, the statue of goddess Lakshmi is seen. The chariot has stone wheels. On the pillars of Mantapa, figures of many deities are beautifully carved. In the corridor, there is a well known as Akashaganga. Infront of the temple, there is a tall stone pillar, graced with the image of Vadirajaru seated



View of Trivikrama Temple, big stone pillar and Sri Bhutarajaru-the place of worship(special) in the evening, Sode

on swan (Hamsarudha). This stone pillar is a stock sample and symbol proclaiming the unique greatness of Lord Trivikrama and Guru Vadirajaru. In north east direction, there is a holy and powerful presence of Sri Bhutaraja, known as Kshetrapalaka. Other than daily worship in the evening, special adoration is done on Phalguna month Shukla Chaturdashi every year. In the north west, historical stone inscription detailing the gifts donated by Arasappanayaka is seen. Carstreet for festivals, room accommodation in Trivikrama dhama and Rajadhama are also found in upper stage. Parking and ATM facility are also available to devotees. In the middle, there is office wing, open Sabhamandira, Poojamandira, rooms, kitchen, wells, dining hall etc. The names of two wells are Antaraganga and Sheetalaganga. At lower stage, there is holy pond namely Dhavalatirtha. Around this, small temples of Chandramouleshwara, Veenapani Hanuman, Veeranjaneya, Venugopala Krishna and Santanagopala Krishna are situated. Back to Veeranjaneya temple, there are 'Yagashala' and 'Goshala' with required facilities. East to the holy pond, there



Akhyanamandira-The stone inscription of entire Vrindavanakhyana installed by Sri Vishwothamatirtharu

is a big shrine. Inside the shrine, there are Pancha-Vrindavanas of Vadiraja. On the top of middle Vrindavana, the image of Lord Hayagriva exists. Below that there is the figure of Sri Vadirajaru. In the south, there lies the image of Veenapani Hanuman. In the west, there dwells the figure of Gadapani Bheema. In the north, the image of Madhva shines. In the case of other four Vrindavanas, the Dashavatara figures are well carved. The five Vrindavanas signify the holy presence of five forms of god Vayu and Vadirajaru namely Prana, Apana, Vyana, Udana and Samana. It hints at the fact of equality and parity between the god Vayu and Vadiraja. Infront of Panchavrindavana, the statue of Vedavyasa is found. The pose of statue of Lord Vedavyasa is distinct and peculiar. In both the palms of right and left hands, there are characteristic marks of Chakra and Shankha. Right side, there is the holy Vrindavana of Sri Vedavedyatirtha. Besides that, the stone inscription of Anuvrindavanakhyana is seen. It is the summarised work of Vrindavanakhyana. It was compiled, got inscribed and installed by Sri Vedanidhitirtha. Around the construction there is a corridor for doing Pradakshina (circumambulation). The small shrine of Bhutaraja is found at the right side of corridor. In the east, there is Akhyanamandira. The entire sacred text Vrindavanakhyana is stone inscribed in it. It was the unique and instructed Seva rendered by Sri Vishwottamatirtha. Right of it, there is a small pond called Papavimochanatirtha. Further in the east, the presence of ten holy tombs of seers is seen. There are five Moola Vrindavanas and five Mrittika Vrindavanas.



Sri Varahatirtha (Moolavrindavana), Sode

Moola vrindavanas :

- Sri Vedanidhitirtha
- Sri Vishwadhirajatirtha
- Sri Vadivandyatirtha
- Sri Varahatirtha
- Sri Vishwottamatirtha

Mrittikavrindavanas :

- Sri Vishweshatirtha
- Sri Vrindavanacharya (Sri Vishwapriyatirtha)
- Sri Vishwadhishatirtha
- Sri Raghupraveeratirtha (a pontiff in the lineage of Bhimanakatte Matha)
- Sri Vishwendratirtha

The Panchavrindavana and the Dhavalatirtha are the holiest

centres having the gracious presence of infinite forms of Supreme Lord identical with Hayagriva, Dhanvantri and Trivikrama forms and all other presiding deities.

The construction and renovation work was taken up in latter part of 20th and in the first decade of 21st Century. Daily hundreds of people come to this holy spot to do the Seva and get blessed. On special occasions, thousands of devotees gather and take active part in festival programs. Annual car festival of Lord Trivikrama and Aradhana of Vadirajaru are organized on grand scale and celebrated with pomp and prosperity.

Stone Inscription at Sode

Swasti sri vijayabhyudaya nrupashalivahanashakavarsha 1515ne vijaya sam-rada karthika shuddha15 ralli sri maddrajadhirajaparameshwara sriveerapratapa srivenkatapatirayaru samastarajyavannu saddharmadinda paripalisuttidda samayadalli avara ajnadharakarada Sodeya rajyavannu saddharmadinda pratipalisikondu bahukaladalli avara gurugalu srimatparamahamsaparivrajakacharya padavakyapramana Srimadvaishnavasiddhanta pratishthapanacharyarada Srimadvagishatirthasripadavadeyara karakamalasanjatarada Srimadvadirajatirthasripadngalavaru tamage prasannaragi kashideshadinda banda Sritrivikramadevarige devashtanavannu kattisi, alli swamiyapratishthe madisutta Brahmanara maneyannu kattisi,devara sevege Sritrivikramapuradalli irisi devara amrutapadi, nandadeepti tribali panchaparva rathotsava angopanga vaibhava modalada sevegalu aachandrarkavagi nadeyuva ashtangadalli kattumadi tavu tamma vidyabaladinda padishida gramashimegala shilashasanapoorvakavagi Sritrivikramadevara charanaravinddalli dharapoorvakavagi samarpisida shilashasanada kramaventendare.....





The gift inscription at Car Street, Sode

Inti gramagalige prakkupramanasalluva chhappanasime olagulla gaddemane totagalige enu banda ashtu ashtabhogasamyavannu tavu pratishthe Sritrivikramadevaru, Laxminarayanadevaru, mathada Hayagreevadevaru, Thirumalladevaru,Utsavamurthi, dhavalagange, Hanumanthadevaru, chinnadavrindavana modalada devarugala amrutapadi, nandadeepti,nitya tribali panchaparva karthikapooje, rathotsava modalada sevege anukulamadikondu aachandrarkavagi nadeyuvante Vadirajatirthasripadangalavaru tamma shishya parampareyagi devaraseveyu nadesikondu ihudu endu kattumadida shilashasana.....Arasappanayakaru Sritrivikramadevarige kalampratiyalli koduva kanikege 150 varaha hanavannu rathotsava sevege samarpisidevu. Ii dharmagalannu(aachandrarkavagi Vadirajatirthasripadngalavaru tamma shishya) parampareyagi nadesuvadu..... Sha shaka1504 Chitrabhanu sam-rada Vaishakha Shuddha 15yu Budhavaradallu Sritrivikramadevara pratishthe madida muhurtha.

3) Vadiraja Matha, Panjimaru. Shirva Village, Udupi TQ,

This Matha is situated 2kms away from main road. It was constructed at the time of Vrindavanacharya. Here also, the woodwork is artistic and appealing. Inside there is Pooja

mandira, kitchen, corridor etc. There is a well and also a small pond namely Varahatirtha. It is an agreeable spot for special studies and medtiation with tranquillity. Because of this distinctness, Sri Vishwottamatirtha Swamiji used to stay there for more time to persue major Shastric works and undertake deep deliberation.

4) Vadiraja Matha, Udyavara, Udupi TQ.

It is located at Udyavara 4kms away from Udupi. It was also constructed at the time of Vrindavanacharya. The renovation was completed by Vishwottamatirtha. At the back, there flows the river Papanashini. We find the original Vrindavana of Vishwendratirtha. There is a small pond at the entrance.

5) Sode Vadiraja Matha, Tirthahalli, Shimoga District

The construction of Matha was done by Varadarajatirtha, the 24th pontiff of this lineage. Building in size is small and old. There is holy Sannidhana of Sri Bhutarajaru. It is on the way to Tunga river. On the bank of river, there is original Vrindavana of Varadarajatirtha - II.



Sannidhi of Sri Bhutarajaru, Tirthahalli

6) Vadiraja Matha, Narala. Ganjimatha post, Mangalore Tq,

It was established prior to Vadiraja and later on it was developed. This Matha is on hollow land. The Matha consists of inner shrine, corridor, kitchen etc. At the corner of corridor,



The view of Naralamatha, Narala

the holy presence of Sri Bhutarajaru is seen. The holy Sannidhana of Sri Bhutaraja attracts thousands of devotees for special adoration. Sri Bhutarajaru is seen seated on horse (Ashwarudha). The cradle therein appears to swing always gently. Outside that there is original Vrindavana of



The Swing of Sri Bhutarajaru, Narala

Ratnagarbhatirtharu. On elevated spot, there is a small pond namely 'Varahatirtha'. The unique Mahima of Lord Varaha can be experienced as the shade image is seen as reflected in that pond. In the year 2007, Vishwottamatirtha Swamiji renovated this Matha. This spot is in the area with beauty of nature. This is well known as more powerful spot of supernatural appearance.

7) Vadiraja Matha, Undaru, Udupi Tq.

It came into being at the time of Vadiraja. It is by the side of



The Swing of Sri Bhutarajaru, Undaru

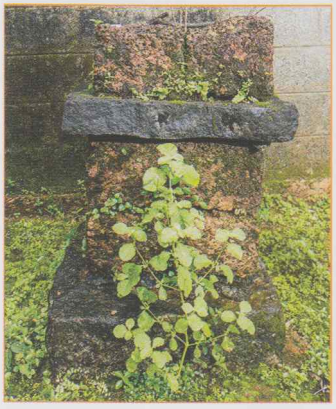
Vishnumurthy temple. This temple depicts historical significance. In the past, a pious and devoted bachelor consecrated Naivedya and made the Lord to consume it visibly and completely. Therefore, it is well known as Undaru (Unda uru). Madhva and Vadiraja worshiped Vishnumurthy Lord to his satisfaction. Sri Vrindavanacharya made timely arrangement for daily worship and festivals. Now, it is under the control of Sri Vadirajamatha. Annual car festival takes place on grand scale. At the entrance of Matha, there is a big platform. Inside we find Poojamandira, corridor, rooms, kitchen, well etc. There is a swing having the presence of Bhutarajaru and this swing happens to move invisibly. But, one can see the touching mark on wall as wonder. Nearby, there is small pond namely 'Vishnupushkarani'. Besides, there are two original Vrindavanas of Vishwanidhitirtha and Vishwadhishwaratirtha seers of Sri Sode Vadirajamatha. Vishwottamatirtha Swamiji did take up the renovation work and completed.

8) VadirajaMatha, Kumbhasi. Kundapur Tq, Udupi District

It happens to be the spot of Moolamatha. Prior to Vadiraja, the Parampara was known as Kumbhasi Matha. It has been



Sri Bhutarajaru, Kumbhasi



The isolated Vrindavana of Sri Vidyanidhitirta, Kumbasi

well renovated by Vishwottamatirtha Swamiji. Inside there are small shrine, corridor, holy presence of Bhutarajaru, rooms, well, kitchen etc. Here also, there are Moola Vrindavanas of Varadarajatirtharu-I and Vidyanidhitirtharu. Outside, there is an isolated Vrindavana of

Vidyanidhitirtha who used to teach Vadiraja at the beginning.

9) VadirajaMatha, Huvinakere, Kundapur Tq, Udupi District

It is popularly known as birth place of Vadirajatirtha. The place is vast and is graced with nature beauty. In the inner shrine, there are several icons worshipped by the ancestors of Vadiraja. Sri Channakeshava happens to be an adoring deity of that spot. There is small shrine of Bhutarajaru. Around this there are office, rooms, well, kitchen, open hall etc. Right to the main building, there is small pond seen renovated (Huvinakere). The birth spot of Vadiraja is known as Gourigadde. The crop rice produced here,is offered on the day of Aradhana of Sri Vadirajaru at Sode every year. Recently, Vishwotamatirtha Swamiji has installed the statute of Vadiraja here. Nearby, there are distinct spots of marks that recall and recollect the adventurous deeds of Vadiraja's childhood. Sri Vishwottamatirtha seer started a big Goshala with all required facilities. Hundreds of aged cows are given shelter, food etc. and thus protected well.

10) Vadiraja Matha, Renjal, Karkal Tq.

Originally, it belonged to the parents of Vadiraja's mother. It is in the heart of lovely and elegant spot of nature. Recently, Matha has been renovated. In Poojamandira, there are many icons for worship. Behind this, there is thin stream flowing. The beautiful scene around the Matha, makes everyone getting engrossed in supra-mundane experience.



11) VadirajaMatha, Kenchagaru, Honnavara Tq.

This Matha is located in the village, Kenchagaru in Honnavara Tq. There is Moola Vrindavana of Vishwesha-tirtha Swamiji and also the presence of Bhutarajaru. Recently, the Matha is renovated. The surrounding place appears to be a good sample of penance groove.

12) Sode Vadiraja Matha, Nadyantadi. Irvatturu Village, Bantwal Tq.

Originally, the Matha was established at the time of Madhvacharya. Daily afternoon Madhva used to worship



The view of matha and Vyasapushkarani, Nadyantadi

Vyasamushti saligrama – a precious stone having full Sannidhana of supreme. Then, at the time of Vadiraja, it



The Swing of Sri Bhutarajaru, Nadyantadi



The holy shrine of worship Sri Mukhyaprana-installed by Sri Vadiraja

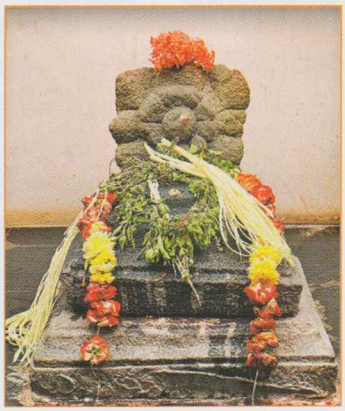
came under the control and supervision of Vadiraja Matha. Vrindavanacharya of 19th century of this Parampara worshipped Lord Vedavyasa to his full satisfaction and then carried the same to Krishna-sannidhi of Udupi. The historical renovation has been done by Vishwottamatirtharu. Here also there is a swing having holy presence of Bhutarajaru. In the corridor of Pooja mandira, there is small shrine of Hanuman installed by Sri Vadiraja. In front of the Matha, there is a pond known as 'Vyasapushkarani'. Since, it was a chosen field of unique austerity of Vrindavanacharya, there is a small Vrindavana of that great pontiff.

13) Vadiraja Matha, Bilagi, Near Siddapura, Sirsi Tq. U.K.

On the bank of Soma (Aghanashini) river, the holy Sannidhana existed up prior to Vadiraja. Till the latter part of last century, construction of Matha was totally in deteriorated state where-as idols of Vedavyasa, Hanuma and Garuda and also Vrindavana of Vedangatirtha were being seen. The Padmapeetha of Bhutarajaru was also present. Vishwottamatirtha Swamiji renovated it in an agreeable manner. It is the peculiar holy centre where Vadiraja like Madhva, used to install one copy of all his works underground.

14) Vadiraja Matha, Gokarna

On the bank of Kotitirtha at Gokarna, branch Matha was built up at the time of Vadiraja. Since it was not in a good condition, Vishwottamatirthaswamiji renovated it with reasonable comfort. Lodging and boarding facilities are available. It has become a convenient place for post funeral rites and other rituals.



Sri Bhutarajaru, Bilagi

15) Vadiraja Matha, T. Nagar, Chennai

This Matha has become a center for daily rituals and rites.

16) Vadiraja Matha, N.R.Colony, Bangalore

It is also known as Hayagriva Mandira. Daily rituals, rites and festivals and Aradhanas on special occasions are being organized accordingly.

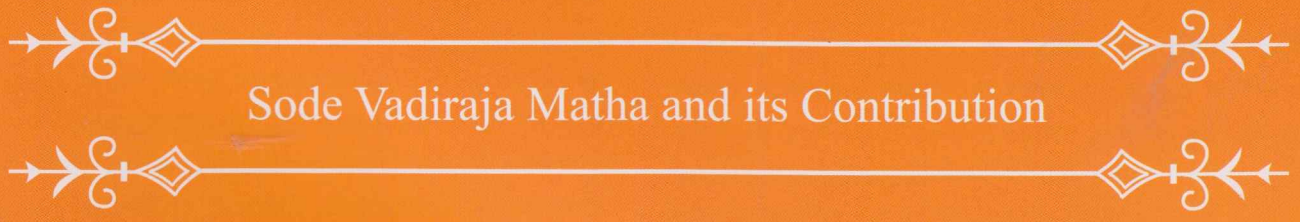
17) Hanuman temple – Nadavaram- Trichur-Kerala



Hanuman temple, Nadavaram

Though the area of the temple is small, the powerful and vigilant presence of god Hanuman has made it more popular holy center to devotees. The Hanuman idol was installed by Sri Vrindavanacharya. Daily worship and other rituals are performed on grand scale with full opulence and prosperity.

Other than these, there might be some other branches. But, they are not under the possession of Sode Vadiraja Matha and hence unnoticed.


Sode Vadiraja Matha and its Contribution

Sode Vadiraja Matha and its Contribution

I. Promoting the heritage and culture.

Vadiraja Matha has been alert in promoting and nourishing the essentials of convention in the form of customary observance. The special practice of worship, celebration of annual festivals, Aradhanas etc, are performed without any short coming. The modern touch or traction has not polluted the sanctity of basic observance. The regularized observance has assumed the garb of culture.

II. Promoting rich tradition and observance of rites and rituals.

All the pontiffs of this Matha have paid more attention to promote the exalted tradition. The chanting and recitation of Mantras, singing of songs with circle dance, Mangalarati, performance of sacrifices, performance of daily rituals on time etc., are being done with due regard and reverence. The prescription of tradition is duly honoured by pontiffs and their faithful followers. The devotees are apprised of the essentials of tradition and observance without fail on time.

III. Service to Shastric learning.

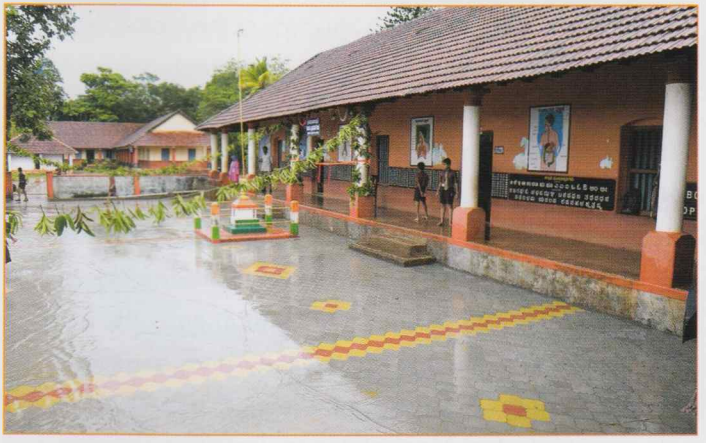
Since long, Vadiraja Matha has been giving more importance for Shastric learning. All the pontiffs, soon after getting ordained into Samnyasashrama, started the course of Shastric learning. Being well versed in different lores they used to teach several Shastras in general and Vedanta in particular. They had learning pupils (Shishyas) in Matha only. In this regard, grateful thanks to Sri Vishwottamatirtha-swamiji, who started 'Bhavisameera Gurukula' meant for Shastric learning at Sode. To promote the study of Sanskrit language, support is extended by holding spoken Sanskrit camps several times.

IV. Service to modern education



Shri Madhwa Vadiraja
Institute of Technology and Management, Bantakal

Realizing the importance of modern education, Vadiraja Matha has been rendering yeoman service to the cause positively. In the last century, higher primary and secondary institutions were established at rural place Innanje. Then, it was elevated to post matriculation. Thousands of students are given better education with advanced methods of teaching. Students are also given free meals daily. Recently, separate



Innanje School

English medium section has been started to facilitate and fulfil the demand of the rural student community. Two years back, the present pontiff Vishwavallabhatirtha Swamiji moved a step ahead and started the Engineering College with better infrastructure and all kinds of well equipped learning resources.

V. Society

Pontiffs of this Matha have been well aware of the need for betterment of society. Matha is offering required facilities to the devotees at Udupi, Sode, Undaru, Gokarna, Huvinakere, Kumbhasi, Bangalore and other places. Matha is also extending financial help to the poor people suffering from diseases. Free meals are served to devotees regularly. Vishwottamatirthaswamiji happily gifted the land at Udupi and Manipal for promoting the art and education.

VI. Role for communal harmony

History says that Vadiraja dislodged the mis- understanding between Kota and Koteshwara Brahmins. Koteshwara - magane people were given Vaishnava diksha and they, then, continued to be faithful and ardent Shishyas of this Matha. In the same way, Daivajna community people have also been blessed and considered to be Shishyas of the Matha. Vadiraja accepted the excommunicated group of brahmins of Mattu village and blessed them. When great saint Kanakadasa paid visit to Udupi, it was Vadiraja, who without any hesitation treated him well and honoured. Vadiraja did favour to king Arasappanayaka of Shaiva faith and his fellow beings. Vadiraja, touring this holy land several times, tried his best to bring the unity among Hindus. In Gujarat and other places, Vadiraja was kind enough to bless thousands of devotees by granting them the Vishnudiksha. Being Hindu saint, he did not waver to protect Moghal prince. Installing Shivalinga at Dharmasthala, Vadiraja sowed the seed of harmony between Shaivas and Vaishnavas . Although following Dvaita cult, none of the pontiffs of this Matha , tortured and harmed honest followers of other faith. The Matha has not been showing any regional discrimination among devotees. It is because of this reason, more number of devotees rush to Sode and other Mathas for dedicated Seva.

VII. Contribution to Indian philosophy and literature

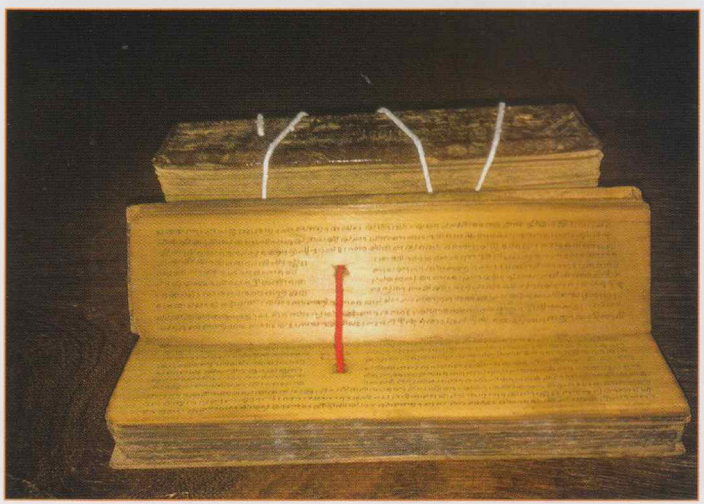
The Matha is dedicated to contribute to the cause of Indian philosophy and literature. All the pontiffs engaged in learning and teaching and thus upheld and nourished the unbroken tradition of propagating the right 'Tatva'. Many of them have contributed by authoring erudite works. Vishnutirtha, Vedatmatirtha, Vedangatirtha, Vadiraja, Vedavedyatirtha, Vibudhavaryatirtha, and Vishwendratirtha have done good deal in this regard. Vadiraja's contribution stands unequated, peerless, unique and outstanding. More than 124 independent works stand to the praise worthy credit of his authorship. His works relate to almost all branches of knowledge like philosophy, literature, music, medicine, astrology, astronomy, mythology, epistemology, Itihasa, Vedic literature, etymology and others. Even other pontiffs of this Matha have done justice to the fields of philosophy and literature.

VIII. Contribution to Kannada and other regional languages

Haridasa literature is the leading stream of Kannada literature. Next to Sripadaraja and Vyasaraja, Vadiraja, with the penname 'Hayavadana' composed many works in Kannada. His works include independent treatises, Padas, Ugabhogas, Suladis etc., The number of independent works exceeds 25. The compositions vary from Dvipadi to

Dashapadi. Other than these, we find hundreds of songs related to different deities, Gurus, holy centres, occasions etc., Thus, in both respects i.e. quantum and quality of excellence, Vadiraja's works entertain dignified and stately reward by scholars. The poetic merits Madhurya, Ojus and Prasada could be realized and experienced while pursuing the text. Recently, some available songs appear to have been composed by Vedavedyatirtha and Vadivandhyatirtha. Sri Vishwendratirtha of last century also composed many songs with the penname 'Rajesh Rajanatha'. All are in praise of deities, Gurus, holy places etc. Simplicity with musical gait and sweetness are the essential characteristics of these compositions. In case of other regional languages, some works are found composed by Vadiraja. But, those are in amalgamated form. We can enjoy and experience rich and appealing style and proficiency in language in each work. Tulu Paddana of Vadiraja have already become more popular. Thus, Vadiraja Matha's contribution to regional languages is note worthy, praise worthy and outstanding.

IX. Promoting research and publication



Manuscript

Vadiraja Matha has been engaged in bringing out some unpublished works. In the middle of the last century, then Swamiji Sri Vishwottamatirtharu got published some works of Vadiraja and other ancient scholars. Recently, a separate research and publication wing namely 'Srimad-vrindavanacharya Samshodhana hagu Prakashana Kendra' has been established. Many small and voluminous works are being brought out. Matha has also come forward to render financial assistance to others for publication. Present Swamiji Sri Vishwavallabhatirtha has the praise worthy credit of having published the magnum-opus work Yuktimallika of Vadiraja with commentary and translation in 10 volumes. Sri Bhagavatha, in two volumes with Kannada translation, Prakashasamhita and Mahabharatha Tatparya Nirnaya with Vadiraja's commentary Bhavaprakashika and Kannada translation have been published by Sri Sode Vadiraja Matha. Scanning and photocopying of manuscripts are done with trained staff regularly. Thus, Vadiraja Matha is meticulously engaged in promoting research and publication. Matha is publishing the tri-monthly magazine 'Tatvamallika' with useful articles. Revered Swamiji has sublime and noble aim of making the magazine a research publication as soon as possible. Gurukula students are encouraged for deep and vast learning of different Shastras with research orientation.

X. Supporting traditional scholars and scholarships

Vadiraja Matha has been rendering considerable support to scholars and their scholarship. Matha has been organizing daily discourses and speeches by eminent scholars. It is inviting more number of scholars on special occasions like festivals, Aradhanas and on other days. Sometimes, weeklong symposia are also arranged. To regard the distinct scholarship, scholars are felicitated with honours and

honorarium. Some scholars are entrusted with writing articles for 'Tatvamallika' magazine and editing the volumes. Present Swamiji Vishwavallabhatirtharu in his Paryaya period, has organized the national level seminar to highlight the unique contribution of Vadiraja to Indian philosophy, language and literature. He has introduced serviceable academic institution and scheme i.e., 'SrimadVrindavanacharya Samshodhana hagu Prakashana Kendra' and 'Vishwottamatirtha Masika Vidwat Sambhavane' to support scholars and boost their academic activities. During Paryaya period, daily and weekly discourses and lectures were organized. At the three days Aradhana of Vrindavanacharya, scholars were invited to deliver special lectures on Vrindavanakhyana.

XI. Encouraging the classical art and culture

Since long, Vadiraja Matha has been extending its moral and practical support to Indian classical art culture. Musician, singers, dancers and other artists of repute are invited on special occasions and accorded rare opportunity to exhibit their genius and talent. They are honored with recognition and regard. This takes place every year on several occasions. During the Paryaya of Sode Vadiraja Matha at Udupi, one or other famous artist was invited daily and given chance deliberately. Swamiji arranged year long Kirtana program in Paryaya period. The Yakshagana (a rich classical art of coastal region) training camp was arranged for youths with all facilities. A weeklong cultural program was arranged by Sode Math where various teams, from different parts of the country flocked to Udupi and exhibited their talent.

XII. Vadiraja Matha and Krishna Matha Udupi

Vadiraja has not only introduced the periodical change in Paryaya system but also gave a distinct and glorious mode of observation in daily worship and annual festivals. The system introduced by him happens to be a historic one as the same has been put into practice till today without any change. So, it appears to be unquestionable. Vadiraja has also installed the statue of Mukhyaprana and Garuda brought from Ayodhya in Krishna Matha. Madhva's statue, in standing pose is found installed by Vadiraja at the entrance of inner shrine of Krishna Matha. The presence of God Subramanya and also Bhutarajaru is made available for Darshan and worship in Krishna Matha. During the Paryaya periods of pontiffs of Sode Vadirajamatha, munificent gifts in the form of cash and kind (gold, land etc.) were liberally gifted to Krishnamatha by the descendants of different royal families like Vijayanagara,

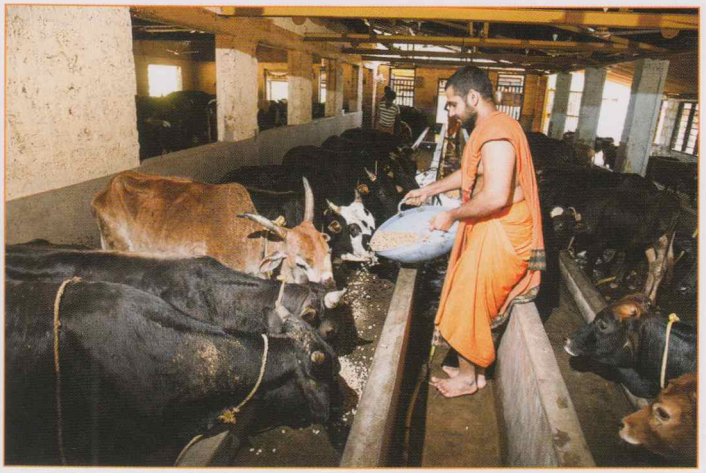


Sri Subramanya installed by Sri Vadiraja at Sri Krishnamatha, Udupi

Keldadi, Cochin, Mysore etc. Preliminary renovation work in Krishnamatha was also taken up by Vadiraja and other seers of this Matha and completed. The present Swamiji Sri Vishwavallabhatirtha, got rebuilt the Brahmaratha and consecrated to Krishnamatha.

XIII. Kamadhenu Gosamrakshana Kendra, Huvinakere

Gosamrakshana (protection of cows) is the moral mandate and social obligation that every one, born in this holy land, has to fulfil. Although there is constitutional clause to this noble cause, there is no hopeful and faithful trial practice. The number of slaughter houses is increasing. Realising this anti cow tendency, Sri Vishwottamatirtha seer established a centre in Huvinakere- birth place of Sri Vadiraja and named 'Kamadhenu Gosamrakshana Kendra'. It is in the heart of nature environment. The intention of revered Swamiji was not profit aimed. The prime aim was to protect the aged cows bereft of proper food and shelter etc. Swamiji voluntarily came forward and provided all required facilities like water,



shelter and food. Even this day, hundreds of aged cows are well protected. The present Swamiji, Sri Vishwavallabha-tirtha, is also playing responsible role of fulfilling the socio-religious obligation by providing more facilities of improved touch. 'Cow protection is the ideal worship of the Lord'. With this motto, the Sode Matha is rendering yeoman service to the cause of cow protection and also contributing to ecological maintenance.







Sri Mukhyaprana, Sri Madhwacharya and Garuda idols installed by Sri Vadiraja at Sri Krishnamatha, Udupi

SHRI BHOOTHARAJARU



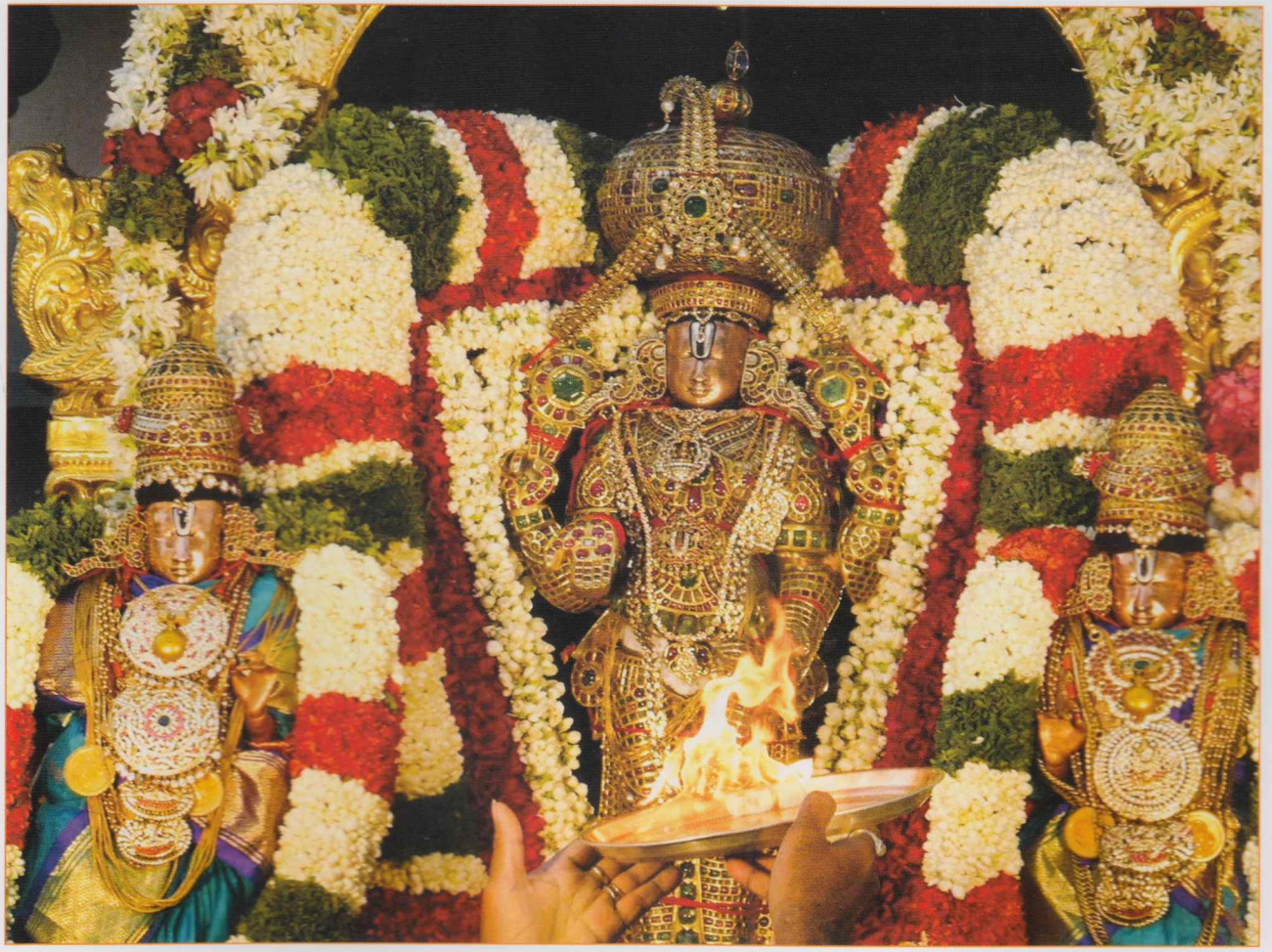
भूतराज नमस्तुभ्यं वादिराजगुरोः प्रिय ।
विद्राव्य सर्वबाधां नः सदा त्वं रक्षणं कुरु ॥



Relation between
Sri Sode Vadiraja Matha and Tirumala Venkateshwara Temple

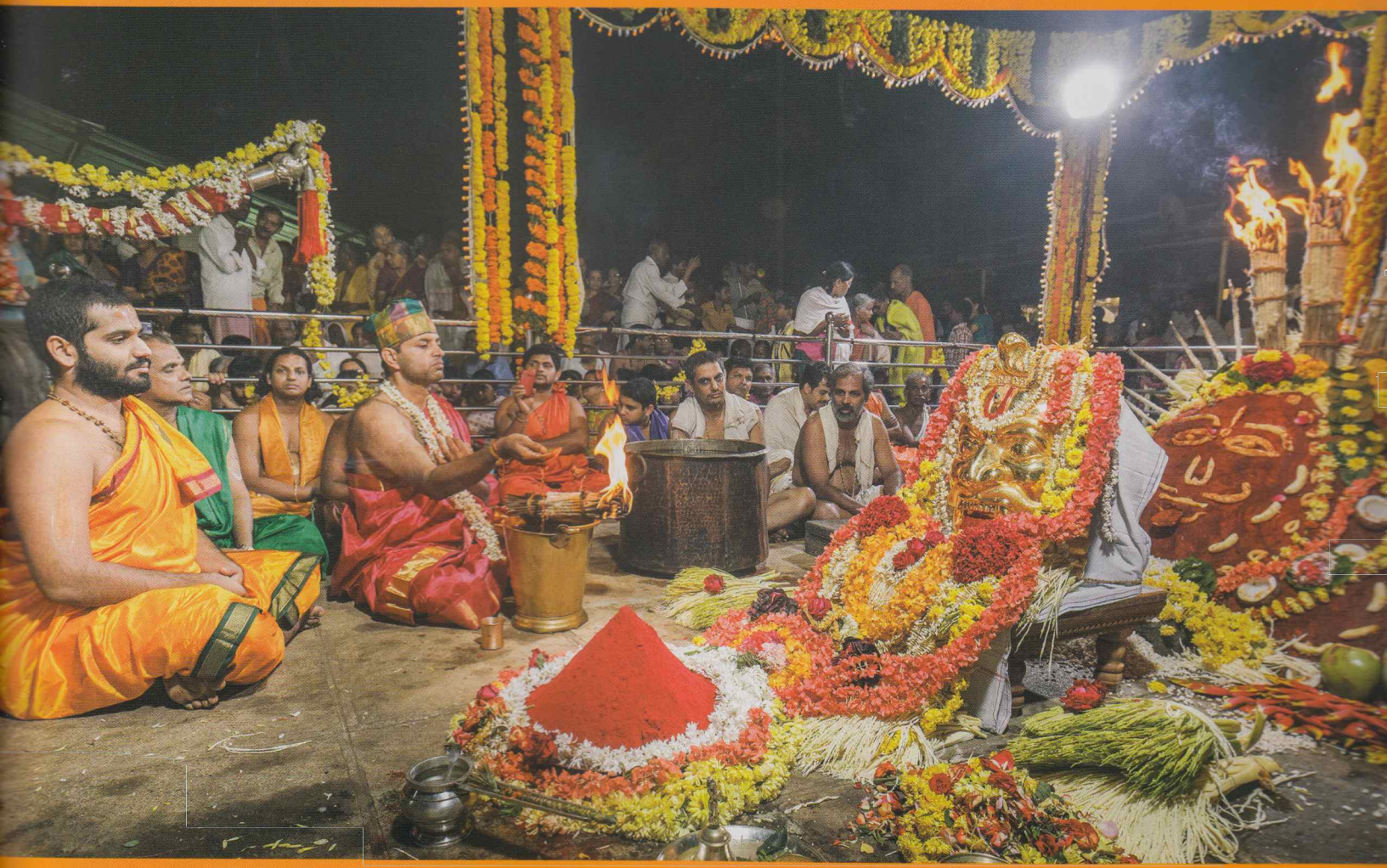
Sode Vadiraja Matha and Tirumala Venkateshwara

There is an indispensable relation between Sode Vadiraja Matha and Tirumala Venkateshwara. Once, Vadiraja wished to have the Darshana of Lord Venkateshwara. When he came to Tirupati, he saw the rocks of steps appearing as Saligramas and felt uneasy to tread on them. So, he climbed the hill on his knees singing the glory of the Lord. Vadiraja worshipped that presiding deity to his satisfaction and offered him a garland of one hundred eight Saligramas which adorns the Lord even today. In return, Lord blessed Vadiraja His icon with Sri and Bhu. These icons are worshipped daily at Sode Vadiraja Matha. Special worship is offered at the time of Dasara festival. Vadiraja composed many songs in Kannada in praise of Lord Venkateshwara. Eleven Shlokas in Tirthaprabandha of Vadiraja appear to be an independent glorification part of the Lord. Vadiraja also composed two Mangalashtakas in praise of Lord Venkateshwara. All the pontiffs of this Matha used to take Darshana of Lord Venkateshwara on their pilgrimage without fail. Sometimes, they also have arranged special tours to Tirumala.





The view of Trivikrama Car festival, Sode

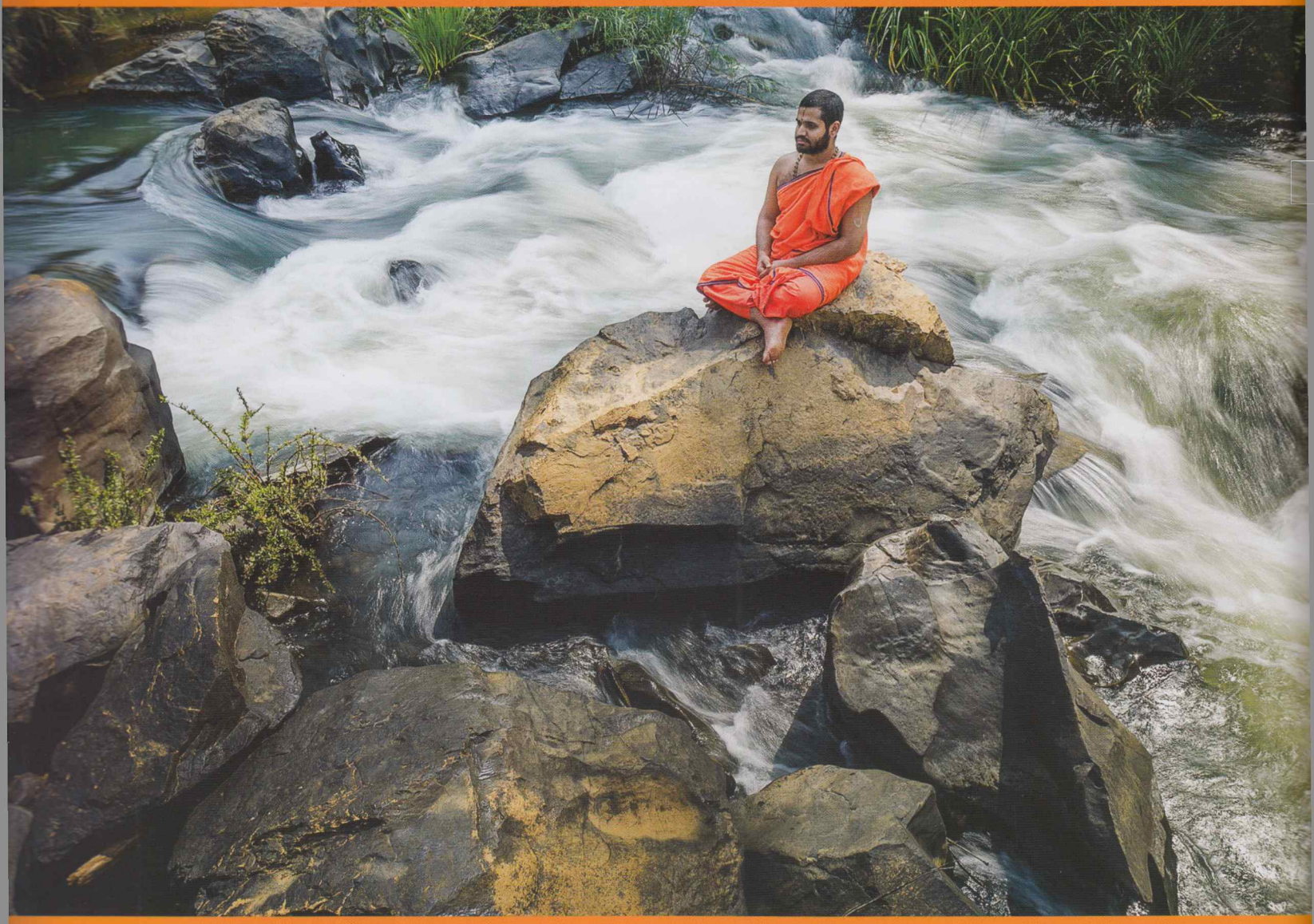


The worship of Bhutaraja with special offerings (Dandebali) on Phalguna Shukla Chaturdashi, Sode





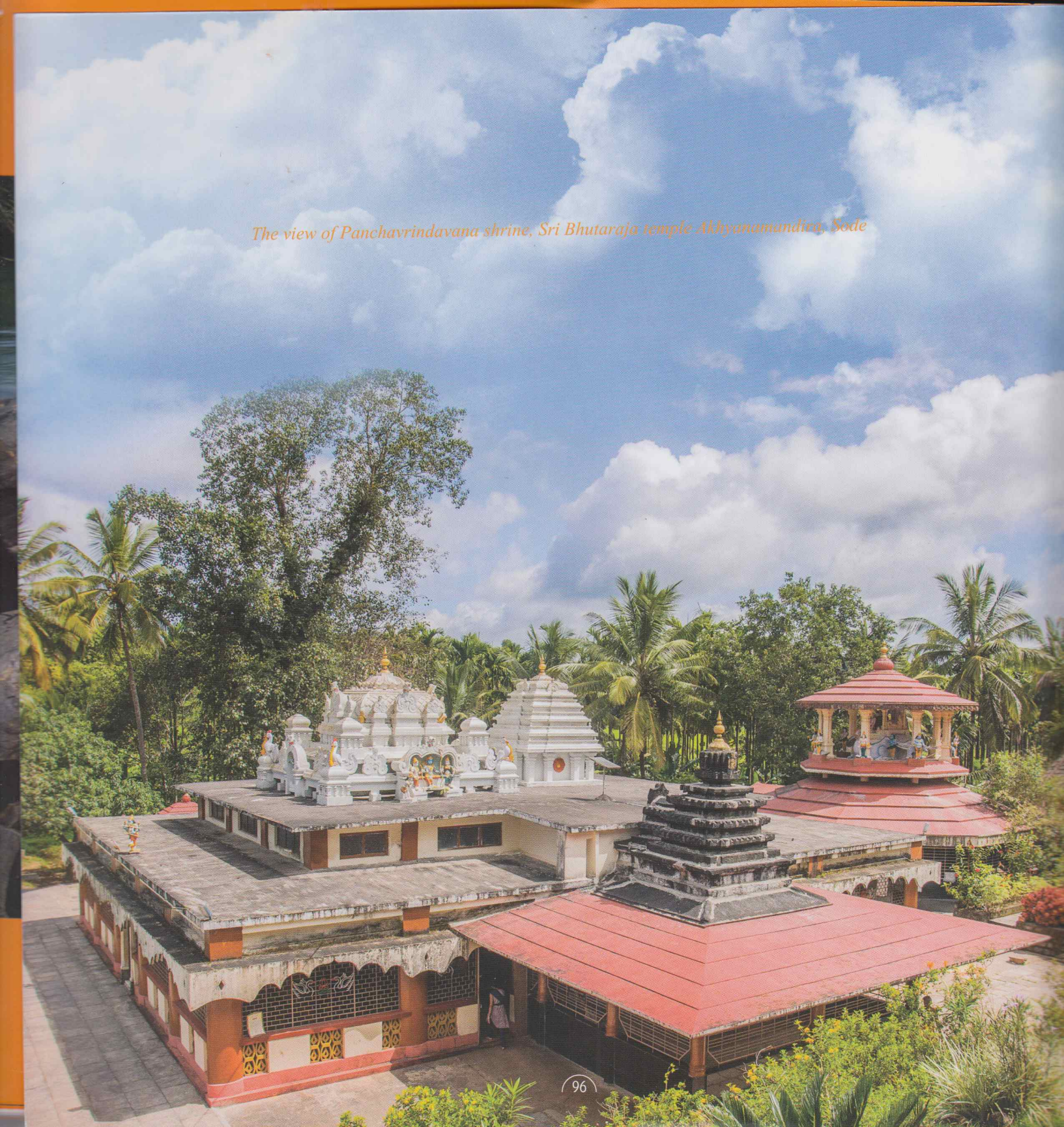
The view of Trivikrama temple, big stone pillar, chariot, Sode during the festival



The present pontiff of Sri Sode Vadiraja Matha Sri Vishwavallabhatirtharu seen seated on a rock in the middle of Shalmala River. (Topovana, Sode)



The statue of Lord Hayagriva, the holy presence of the two stone sandles of Vadiraja and also inscription.
(Sri Vedanidhitirtha got all this done on rock seen in the basin of river Shalmala at Tapovana, Sode)



The view of Panchavrindavana shrine, Sri Bhutaraja temple Adhyanamandira, Sode



॥ प्रीतोऽस्तु कृष्णः प्रभुः ॥

SRI SODE VADIRAJA MATHA,
Car Street, Udupi - 576 101. Ph.: 0820-2524004

SRI SODE VADIRAJA MATHA,
Sonda, Sirasi Taluk, Uttara Kannada - 581 336,
Ph.: 08384-279685, Mobile: 9483357005